TWELVE

# SERMONS:

Viz.

1. A Christian exhortation to innocent anger.
2. The calling of Moses.
3. Abrahams Triall.
4. The Christian Souldier.
5. The fulnesse of Christ.
6. The Rule of Christian Patience.
7. A Christian mans fulnesse.
8. 9. 10. The Marigold and the Sunne.
11. 12. The Sinners Looking-glasse.

Preached by THOMAS BASTARD Master of Arts, and sometimes Fellow of New Colledge in OXFORD.

PSAL. 56. 10.

*In God will I rejoyce in the Lord, because of his word: In the Lord will I rejoyce, because of his word.*

LONDON, Printed by T. S. for *Mathew Lownes*, dwelling in Paules Church-yard at the signe of the Bishops-head. 1615.

BRITISH MUSEUM

# TO THE RIGHT HONORABLE MY *singular good Lord, and Master,* THOMAS Earle of SVFFOLKE, *Lord Treasuror of* ENGLAND, &c.

My Lord:

THat of Artaxerzes *king of Persia, was neuer too highly set & prised, which said; that it was of no lesse kingly bounty and humanity, to accept of little things, than to giue great. I haue receiued great things from*

your Honours fauour; euen a daily portion, by which I my selfe and my little family is sustained: besides other graces, of which you haue vouchsafed mee from the first houre of my admission into your seruice. And now what haue I to offer vnto my Lord, but euen this little handfull of flowers, which I haue gathered by my Study and Meditation, to make to your Lordship a sweet smell of my duty? Which if it shall please you graciously to accept, you shall more enrich & fill my desire by this receiuing, than by giuing. For to an honest minde it is sweeter to be regarded, than rewarded. And what greater reward can be giuen to him that striueth to be thankefull, than to finde himselfe accepted in that, in which he seeketh most to please? I hope these flowers, to them which peruse them, shall not proue vnfruitfull, being gathered out of that field of the Scriptures on which the Holy-ghost hath breathed. As the fruit of the Husband is sweet to the Spouse: so he is to her as [a] the Rose of the field, and the Lilly of the Vallies: Such is the word of

[a] Cant. 4. 1.

*God, being broken and diuided aright, that it doth both ſauour, and freſh, and feede, and nourish the ſoule of man. Therefore, as it is called* The[b] word of Life, The[c] bread of Life; *ſo it is called,* [d]The ſauour of life vnto life. *I haue not taken my Texts of Scripture from one place, as if a man ſhould gather hearbs in a garden from one bed, as they grow and lie together: but I haue ſelected and choſen my parcels out of diuers places of Scripture, and knit them vp in this little bundle: here Knowledge: there Patience: in another place the duety of a Chriſtian: Then Faith and Obedience: Againe, the fulneſſe of Chriſt: Againe, the Flowers of the Prophets: to theſe Contrition, Humility, and Loue, with exhorting to meekneſſe, and forbearing, &c. All mixed with Inſtructions, and reproofes, and twiſted and made vp with the bindings and teſtimonies of the Apoſtles and Prophets:*

Sic poſiti quoniam ſuaues miſcetis odores.

*Becauſe of diuers places of Scripture, thus ſet and ordered, the ſweeteſt ſmells are made.*

b *Iohn* 6.68
*Iſai.* 4.4.
c *Ioſ'm.* 6 32.
d *Cor.* 2.4.

*Right*

*Right Honourable, whatsoever these are, or whatsoever I am my self, the Labour is yours, and the Labourer: Accept the ready heart, and thankefull study of*

Your Honours most humble

and deuoted Seruant,

THOMAS BASTARD.

# A CHRISTIAN EXHORTATION to Innocent *Anger.*

## *The first Sermon.*

EPHES. Chap. 4. Vers. 26.

*Be angry, but sinne not: Let not the Sunne goe downe upon your wrath.*

WHereas all our Passions haue their roote in the minde, and cannot be moued thence nay, whereas they haue their right vse, so that without them there must needes ensue a naturall vacuity of *Sense*, and dulnesse in the heart: the Apostle first allowing that which is naturall in our affections, permitteth anger: secondly, he forbiddeth that which is contrary to Nature, *Sinne not*: thirdly, if wee haue sinned, hee willeth vs to shake it off quickely: *Let not the Sunne goe downe upon your wrath.*

To vs it seemeth strange, that the Apostle should say, *Be angry, and sinne not.* For wee know not what to say of Anger, but either that it is an hot appetite of reuenge, or a seething of the bloud about the heart, or a short madnesse, or some such like affection. But if we marke the scope of the Apostle well: He doth not in saying, *Be angry*, permit, but command some anger.

Why the Apostle doth not forbid Anger, we haue this reason; because the passions of our mindes are ἀδιάφορα, of themselues indifferent, neither good nor euill. Our Anger then, as it respecteth her end, is good or euill: For there is a time when it is a fault to be angry: and there is a time when it is a fault not to be angry. There is lawfull vse of Anger, as of Loue, of Hatred, and of Sorrow: For there is a godly Loue, a godly Hatred, a godly Sorrow, a godly Anger; aswel, although not as often, as the contrary.

Neither doe I speake of this passion, as it is προπάθεια, a first motion, without assent, as in the very infancy of her cause. For I doubt not but that all the affections of man, are as man is, conceiued in sinne: yet so, that by originall sinne, the reasonable parts, & those faculties which moue to Anger, are hurt. But that part in which Concupiscence moueth, is infected with taint of sinne. Here I speake of a deliberate Anger, confirmed by reason and act of our will, with which we may as well please God, as with our Almes or Prayers, or any other worke of godlinesse.

Now although the same sinne which hath blemished our vnderstanding, & defaced our purest minde, hath made much more deformed and vgly those affections which sit beneath the Will, and being but her sollicitors, haue their place in that part which is more subiect to Concupiscence: yet hath not sinne pre-

uayled to destroy the nature and substance of them. Now if in their Nature they be not abolished, much lesse in their right Vse. The Philosopher said well of Anger, that it is the whet-stone to Fortitude. *Basill*, calleth it a sinew or tendon of the soule, giuing it courage and constancy: and that which is remisse and tender, hardening, as with yron and steele, to pierce and goe through her businesse. To be angry saith S. *Hierome* is the part of a man: and were not Anger, by suffrage of Saint *Chrysostome*; neither could teaching auaile, neither iudgement stand, neither sinnes be repressed. *Hom.11.in Mat.*

The Stoicks hould a vacuity of affections, and condemne them all as vnlawfull: why? because they draw vs to disorder and outrage: but this is not the nature of our affections, but the affection of our corrupt nature. Christ himselfe was not without affections: he was angry when he cast the [a] Marchants out of the Temple; [b] pittifull when he saw the people scattred like sheepe without a shepheard: sorrowfull, when he cryed ouer Ierusalem: And we know that [c] Anger, Repentance, [d] Mercy [e] and Hatred, are attributed to God himselfe, which if they were simply, and by nature euill, should neuer haue beene ascribed to him.

a *Mat.21.12.*
b *Mat.9.36.*
c *Luk.13.37.*
d *Esa.63.3.*
e *Ier.8.8.*

It cannot then be denied but that Anger is vpon iust causes to be permitted. Now let vs see in regard whereof it may be commanded.

There is a time when Gods honour is defaced, and then be angry, through iust zeale, as *Phinehas* [f] was with *Zimry* and *Cozby*: but in this kind of anger [g] sinne not; be not ouer iust. There is a time when our brother is to be reproued, in this reproofe sinne not: be not too sharpe and bitter in rebuking: and in this place we may well cary with vs the rule of the Apostle, [h] *Brethren, if any man be ouer taken with a fault, you which are spiritual*

f *Psa.5.6.*
g *Nom.25.11.*
h *Eccl.7.18.*

*instruct such an one, with the spirit of gentlenesse, considering thy selfe, least thou also be tainted.* First the very insinuation were enough to perswade vs, seeing we are al brethren. Secondly, there is no difference betweene them and vs, but in time: they may preuent vs in sinning, we shall follow them. Thirdly, because flesh and blood is insolent, the Apostle maketh a distinct choyse of the persons exhorted: you that are spirituall, you which haue your hearts softned with the vnction of the holy Ghost. Fourthly, the medicine is set downe, we must instruct him: shew him the nature and measure of his fault, and how to amend it. Fiftly, the ingredience to the medicine is prescribed, with the spirit of meeknesse. Sixtly, we are bound to it by equality of nature, considering thy selfe. Seauenthly, it is worth the noting, that whereas before hee sayd in the plurall number brethren, you: now by a kinde of seleciſme he maketh it euery mans case: considering thy selfe, least thou also be tainted. But to goe forward, there is a third kinde of lawfull anger: when wee must be angry with our selues for sinnes and trespasses by vs committed: but yet in this kinde of anger let vs not sinne, that is, fall into dispaire: for there is mercy with God albeit we haue sinned. So the first anger, in which we are moued against our brother, commeth from a Godly zeale, the second, when we rebuke our brother for his amendment, commeth from our loue to God: and the third, when we are angry and displeased with our selues, for our sinnes, is our repentance before God. We which haue suffred our affections to stoope downe to sinne, and haue suffered our selues to be caried and misled by them; knowing now that there is necessary vse of them to good, shall we not turne them away from actions of vniustice, and restore them to the honour of God, and the good of our selues, and

of our neighbour? We which haue beene so often angry and sinned, is it not now time to learne to be angry and not sinne? How happy shall we be, if wee can fence and saue our selues with that sword, with which we haue wounded so many of our brethren? How happy shall we then be when we haue wonne those perturbations from the Diuell, which hang downe so low, and easie for sinne, and by which sinne taking hold, doth clime vp higher into our will and vnderstanding! I conclude then with Saint *Basile, Ser. de Ira*, *If you will be angry with out sinning, and shew forth the lawfull vse of this affection; know that one is allured to sinne, another encline th and allureth him: conuert your anger against the latter of these two; a murtherer of his brethren, a father of lies: maligne not him that is ensnared & entrapped: Be angry where is a fault which may beare anger, which cannot be a priuate displeasure, but a fault openly tending to the prophanation of Gods feareful name, pollution of his Sacraments, and seruice: Publique, scandalous, incorrigible and insufferable faults, whereby his Christ is dishonoured, his good spirit of grace despighted, and the whole congregation and family, that is in heauen and earth, wounded and blasphemed. Be angry with those which are angry with God vpon euery light occasion, for euery crosse, wherewith they are tryed, ready to goe backe and to walke no longer with him: or if their mouthes be not filled with laughter and pleasure, to their hearts desire, and their bellies with Garlicke and fleshpots, as in the daies of darkenesse, breake forth into termes of highest vnduti fulnesse, saying:* [i] What profit is there in seruing God? *Be angry with those that are angry with the Prophets for prophesying right things vnto them: Be angry with the Prophets if they seeke their ease, if they preach Lies, if they preach not the Word: Be angry with the City if it repent not at the preaching of the Prophets, but when they haue pronounced the iudgments of God take them but for*

[i] *Mat.* 3. 14.

*fables, and like the sayings and doings of the mad man, who* [k] *casteth firebrands and arrowes and mortall things, and saith,* am I not in iest? *Be angry with dogges, which returne to their vomit, though they beene purged seauen times, and in a word to knit vp all; Be angry with your sinnes, the diuell, lies, vanities, your selues.*

[k] Pro. 26. 10.

Now come we to the prohibition which is the second part: but sinne not. Heere Saint *Paul* warneth vs of a pit, into which our anger may fall; namely sinne: A pit more daungerous then that into which [*] *Ioseph* was throwne, by his brethren: for many fall into this pit, which neuer come foorth againe, and this the more carefully we ought to shunne, how much the more our nature vergeth downewards, and our passions haue their selfe aptnesse and pronesse to that which is euill. There is in vs almost an insensible difference betweene anger and sinne; and Saint *Paul* cannot name the one, but hee must aduise to cause vs shunne the other: so secretly, so subtily, that which is euill is mixed to that which is naturall: the motions of our minds were ordained to this end, that they should obey reason, but they refuse to obey God.

[*] Gen. 37. 22.

But the sinne of anger, is so far extended, and lyeth so many waies, that it may seeme a matter of great hardnesse to expresse how diuersly we fall into it: It shall suffice for our present purpose to make some briefe obseruations hereof, and so to come to our conclusion.

First, Anger, bringeth in sinne, by rashnesse: for what easier way is there to fall, then by omitting counsaile? and what greater enimie to counsaile, then wrath? by which, when we haue but a little distasted, like mouthes of men diseased, we relish not of sweet and wholesome counsailes, but by heate and distemperature of mind, fall into sodaine and violent passions, which bring

with

with them shame and confusion: and for this cause *Socrates* when he was angry at his seruant, refused to beate him: saying, *He would first whip his anger.* This was [l] *Potiphers* fault, for when his wrath was kindled by a false suggestion, he punished *Ioseph* with imprisonment, albeit his anger tooke occasion from a lie, to wrong the innocent. [m]This was *Dauids* fault, when he gaue too hasty credit to false [m]*Ziba* his accusation, and he which was otherwise like an [n]Angell of God, was made now beneath the condition of a reasonable man. This, effecteth anger in the wisest men, euen pulling out their eyes of reason and vnderstanding, and making them blind-fold, casteth them headlong into actions of injustice.

l Gen. 39.

m 2 Sam. 16. 4.

n 2 Sam. 14. 20.

But this is the least euill of Anger, in which wee seeme to haue done most modestly, when wee haue done but rashly: For this is worse, that after it hath ouerthrowne counsell in vs, it causeth vs to aske counsell of her, which is as much, as leauing to consult with men, we should goe to Schoole with beasts: and as [o]*Saul*, hauing forsaken God, consult with the Diuell: like *Iuno* in *Virgil.*

o 1 Sam. 28.

*Flectere si nequeo superos Acharonta mouebo.* Aeneid. 7.

If I cannot moue Heauen, I will rake Hell.

For when our disordred affection hath this priority in vs, the first thing on which it taketh hold, is Reuenge. Of which I will not say, that we offend, when eyther wee attempt it against him which hath not deserued it, or prosecute it further than merit, or not holding a lawfull course: For to say truth, wee offend when we meddle with it at all: [p]*For vengeance is mine, saith the Lord.* What doe we then by seeking vengeance, but take the Sword out of Gods hand, into our owne? What doe we by eagerly pursuing others,

p Rom. 12. 14.

but

but compell God to call our owne sinnes to minde, and wee which euen where bankes are lowe, would bring earth and mull to bay the floud, doe make the bankes and breaches of our poore brethren greater than they were; and instead of binding vp that which was bruised, rubbe one anothers sores, and adde affliction to the afflicted. It is not (to say truth) the fault of our poore brethren wee hate in this iniust fury, but our brother: else why are wee more offended at his Moate, than at our beame? It is not his reformation we seeke, but his subuersion: otherwise had wee not shewen heate and reuenge, but meeknesse and pitty, considering thy selfe. Such a construction a godly Father made of his brothers fault: *Ille hodie, ego cras: He hath fallen this day, I may fall to morrow.* For if we be rightly displeased at faults, we shall finde small leasure and time to spare, from chastising our owne: yea all our wrath and indignation is too little to beate downe our owne sinnes. And the life of euery one of vs, hath matter enough of hatred and reuenge, to waste and consume, I will not say the passions of our owne minde in repining and grieuing, but if wee might be vvrathfull and hatefull to our selues, with all the Angers, and mindes of all other men.

And what doe I speake of vnlawful fury, which aduanceth it selfe against the weakenesse and trespasse of other men, when it spareth not their vertues? They are our enemies, because they are good, because they excell vs in righteousnesse. Wee hate them for vertues, for truths sake: there is no hony more svveet than to prey vpon the righteous man: we search for priuy slanders, & digge the filth out of lewd tongues to cast it vpon them, and thinke wee haue made rich gaine of our spite, when wee haue made our selues most vile and wicked, to make them seeme so. And

that

that we may the better discouer, what mischiefe, what insatiable repine is in Anger, there is nothing more apparent, that our wrath is neuer more hote, more outragious, more deadly and extreame, then when it opposeth it selfe to truth and righteousnesse: In other causes it may be mittigated, our differences with euill and wicked men draw to their reconciliation and truce. [a] *Herod* and *Pilate* can be made friends, but CHRIST and *Pilate* neuer. When wee are incensed against the good, wee will haue no end but their end. We neuer leaue pursuing till wee cry, *Tolle, tolle, crucifige*, [b] *Away with him, Crucifie him.* If any aske what euill hath hee done? We know our hatred is, because he did no euill. Who euer more suffered of the blinde rage and bitter fury of men, than Iesus Christ the Son of God, that milde Lambe without spot of sinne? And after him what direr tempest of persecution hath the raging world stirred against any, then his holy Apostles and Martirs, which came neerest to him in holinesse of life. Yet they which thus rage at the iust, are deceiued; for what doe they effect heereby, but to make good men more innocent, and themselues more wicked?

To this it seemeth a small matter, that Anger breedeth grieuance and disturbance in our common life and manners. [c] *Anger resteth in the* †*bosome of a foole*: It resteth in our bosomes, and hath the ouer-sight of our actions, and the rule and disposition of our life: and it hath rested so long, that now the loue of *Christ* speaketh coldly out of our hearts: hee that speaketh to vs from heauen; [d] *Loue your enemies, pray for them that persecute you*, seemeth not onely to speake coldly, but vainely and ridiculously: Wee hate our friends, and persecute them which pray for vs. The least winde and blast of displeasure, ouerthroweth all our godlinesse.

a *Luke* 23.5.

b *Luke* 23.18.

c *Eccles.* 7.11.

d *Math.* 5.44.

lineſſe. When we ſhould communicate with IESVS CHRIST, wee ſtay at home to communicate with Anger and bitterneſſe: it is more ſweet to vs to ſtriue with our neighbour, than to taſte of remiſſion of our ſinnes, and to be waſhed in the bloud of Ieſus Chriſt. If wee offend any, or are offended, wee thinke wee haue ſufficient reaſon to deny our ſaluation, and to throw downe our ſelues from heauen: to excommunicate our ſelues wilfully from the body & bloud of Chriſt. Hence it commeth that it is growne familiar with our life and manners, vpon the leaſt word of diſgrace, to ſeeke the life of our brother. We take our weapons in hand, and like *Caines*, we leade one another into the field; and we lift vp our hand againſt the face of God in our brother, to deſtroy it; little conſidering, that we doe not ſo onely, but we fight againſt our owne ſoule; we fight againſt heauen, againſt God.

Thus you ſee that Anger is not onely in vs turned to ſinne, but how ſtrongly it bindes all ſinnes together. It beginneth with troubling our bloud and bodily ſenſe, but it endeth with extinction of grace, and ſlaying the ſoule. At the firſt entry and ſtep we tremble, as if our heart were ſhaken to the very foundation and bottome of life: but it ceaſeth not till it hath effected a meere ſtupiditie and deadneſſe in all our reaſonable parts. If we haue not yet learned ſufficiently to deteſt this ſinne; let vs draw to our ſelues the picture of a man inraged. Looke you vpon his feete: they are not now the feete of a man, but [a] the feete of a Tyger, ſwift to ſhed bloud. Looke you vpon his eyes, which are as pure Chriſtall by nature, conſiſting of water congealed: of the eyes the Greeke Poet well [b] ſaith, ὅταν δὲ τὸν περὶ χάρμη τάδωτι εἰπέλω, which a Latin Poet tranſlateth, *Oculis micat acribus ignis*: The fire ſteames on it ſparkles out of his eyes. The Aſpe ſirſt in the

a *Rom.* 3. 15.

b *Iliad.* λ.

the Porch of his mouth, like an armory ſtored with cruell inſtruments of death, [a] whoſe teeth are ſpeares and arrowes, and his [b] tongue a ſharpe ſword: his words like hammers: [c] his throat like a gaping ſepulchre, the whole nature ſet on fire: and now this faire Image of God, this *Microcoſmus*, this little world, for beauty and excellence, is made a confuſed Image of ſhame and confuſion; ſo that in the whole nature of things vnder heauen, there is not found ſo vgly & miſ-ſhapen a monſter, as an angry man. What ſhould we now ſay, if that deformity might be ſeene which lurkes within? Hence come ſlaunders, deare brethren: hence blaſphemies, curſing, ſwearing, lying, ſightings, warres, bloudſhed; euen from wrath, the ſeminary of all miſchiefe: what Beare hauing broken the Grates, is more ſauage or outragious, then Anger hauing once gotten out of the warde and cuſtody of Reaſon? We grieue not for the euill we haue done: but for that we could not doe: we will ſooner repent what wee promiſed out of the aduice of Loue, than what wee haue menaced in our fury. O wretches! if we doe not yet conceiue what wrong we doe to others, yet let vs pitty our ſelues. Our anger hurteth vs before it can hurt our brother. What then gaineſt thou, if thy ovvne minde being darkened, reaſon caſt behinde, thy vnderſtanding led captiue, in wracke of thy ſoule, and in confuſion of thy ſelfe, thy fury hath preuayled to hurt thy brother? Nay, what if thou hurt him not, but with thy ſtroke haſt lanced his vlcer, and let out his impoſtumation, as the enemy of *Alexander Pheræus* did? What if thou haue deſerued of him better, by being a bitter enemy, than a ſweet friend? what if by this he become regardfull & watchfull of his life? What if thy wrongs haue turned to his gaine? But were it not ſo: yet by being injuſtly angry thou doſt more abſurdely,

a *Pſal.* 57.4.
b *Prou.* 25.18.
c *Pſal.* 57.4.
d *Iames* 3.6.

Plut. *de Vtil. ex inimi. tract.*

surdly than hee vvhich asked an hundred stripes, that his fellovv might haue halfe: for thou giuest thy selfe many stripes, but art not sure to giue him one. Thou dost but venture his vexation, thou art sure of thine ovvne. Thou makest men his enemies, thou hast made God thine enemy. Thou fightest against him with that svvord, the very poynt whereof thou turnest to thine ovvne heart. Thou woundest his fame: thou slayest thine ovvne soule. *Socrates* was wont to say when he saw a drunken man; *Num ego talis? Am I such a one?* Let vs consider, whether we be such as I haue said: let vs see whether we haue offended God more by not repenting the euill, then by committing it: whether wee haue cursed them whom we should haue blessed: vvhether vvee haue smitten them vvhom vve should haue defended: if wee haue turned our compassions into cruelties, and our loues into hatreds. Let vs consider if wee haue rashly or despitefully slaundered our brethren, and giuen the reines to sinne, and made our members the vveapons of wrath and reuenge: and say; Are we such? Doubtlesse the sinne of Anger should be so much the more detested of vs, hovv much the more it fighteth against Loue and Charity, the very Badges and Recognisances of our calling. Neither ought vve to abhorre Anger onely, as I haue spoken, but all priuy and secret consultation vvith it. For there is a sort of men which vvould seeme vviser, vvhich dissemble Wrath, and giue it strength by delay, vvhich harbour Hatred as a treasure in their hearts: These doe but as the Lacedemonian Boy, vvhich stole a Foxe, and hid him so long vnder his cloake, till at last hee did gnavve out his heart: For vvhere Wrath is most hidden and concealed, there is it not onely most filthy and abhominable, but more pernicious and to be feared. Therefore,

*Plut.*

as Anger is sinne, let vs not act our Anger, neither openly, neither in secret, neither with a cause, nor without a cause.

We haue handled two parts: First, the Permission: Secondly, the Prohibition. Now followes the Exhortation, in which we are instructed to confine this passion of our mind, that it passe not her bounds. *Let not the Sunne goe downe vpon your wrath.*

*Plutarch* in his Book περὶ φιλαδελφίας; of *Brotherly Loue*, writeth, that it was the custome of *Pythagoras* Schollers, how euer they had beene at oddes, jarring and wrangling in their Disputations; yet before the Sunnes set, to kisse and shake hands as they departed out of Schoole. A custome most worthy obseruation, and most fit for the Scholers of CHRIST, to end all dissentions and controuersie, ἐν ἁγίῳ φιλήματι: *In the holy kisse of loue.* GOD forbid, that when our liues are mortall, that our hatreds should be immortall. Nay, if we haue entertained Anger as a bad guest, let vs send him away quickely, and turne him out of doores: For he that but toucheth Pitch shall be defiled, how much more hee that holdeth it in his bosome? We should be glad to apprehend any occasion to shunne that which is euill. This short night telleth vs of a long night. The setting of this Sunne, warneth vs of the setting of our life. If GOD to our visible sight be contented to bury this blessed Sunne, and his sweet light of Heauen vnder the Earth all night; shall we refuse to bury foule displeasure, and cursed hatred and sinne? How dare we commit our selues to Anger when we sleepe, with which we haue no safe conuersation waking? Who will deliuer the keyes of his house to a thiefe which will robbe him, and lodge him in his secret Chamber, and rest with him in bed? *Cuiuslibet est errare, nullius nisi insipientis in errore perseuerare:*

a 1 Cor. 16. 20.

*uer are: Any man may erre, but none but madde men will perſeuere in their errour.* What then can we better doe then redeeme our ſelues quickely from captiuity? The Dogs in Egypt, for feare of Crocodiles, doe runne and drinke: and doe wee drinke downe malice, and lie downe and ſleepe? Doubtleſſe hee which hath not maiſtred the enemie by the light of the day, will be leſſe able to doe it in the darkeneſſe of the night. But let vs ſee what fruit may redound to vs from this counſell of the Apoſtle.

Firſt we ſhall avoyde the familiarity of ſinne, then which nothing is more daungerous; and ſhunne thoſe occaſions by which ſinne inſinuating it ſelfe into vs, preuaileth at laſt to ſeeme ſweet and pleaſing, ſo that it ſhould neuer poſſibly appeare to vs, but in her blacke ſhape and abhorred nature: for the cuſtome and fellowſhip with ſinne, lendeth that ougly monſter opportunity, to diſſemble and ſhrowd it ſelfe vnder the couering of nature. Be the familiarity of ſinne as farre from the children of God as light from darkneſſe: let rancor and malice and fury reſt in the natures of fierce and ſauage beaſts, whoſe outward formes and aſpects doe threaten violence and cruelty. If we iuſtly auoyde the company of ſinners, how much more the ſinne it ſelfe? How far ſhould we be from harbouring diſſention and ſtrife in vs, which if we follow the rule of the Apoſtle, *muſt not be* [a] *named in vs.* The wiſe men of Troy ſitting in counſaile in the gate, when *Helena*, for whom they ſuſtained ſo long warres, paſſed by; ſaid: It may be ſuffered that the Troyans ſhould beare long troubles, for ſuch a peereleſſe Lady, which for Beauty and Linements of her Face is to be compared to the Goddeſſes of immortall ſtate: But though ſhe be thus compareleſſe, let her goe: Let her not ſtay to our wrack and the woe of our children. His words are Ἄμμε καὶ ὡς τοιήπερ

a *Eph.* 5. 3.

b *Il.* γ.

τοιόπερ ἐὼσ' ἐν νῦφοι νεέδω Did they for feare of euill, depart from an excellent beauty, and a face of pleasure; and shall we not let goe wrath and reuenge, in which is nothing which may allure vs but Gall and Bitternesse, and Hellish foulenesse and Deformity?

The second benefit we haue hence, is that we get aduantage ouer sinne, while sinne is young, and in her Infancy; so we giue the enemie, by timely resisting those wounds he would haue giuen vs. The foolish Husbandman protracted the Tilling of his ground, expecting [b] *Dum defluat amnis*; whiles the Riuer should runne away. More foolishly doe we defer the remedy of sinne, till the Floud of Anger runne all ouer vs. In all other fights, *Prima coitio est acerrima*: the first incounter is sharpest: but in our Buckling with the Diuell, the first encounter is the easiest: therefore the Apostle [c] saith, *resist the Diuell, and he will flie from you*: for the old Serpent hauing his head bruised and crushed, cannot now so easily thrust in his mortall Sting, vnlesse we dally with him, and lay our selues open. Yet speake I not this to maitaine security, as if in the first encounter we ought not to gather all our forces and maine power to beat downe Satan, for too strong is sinne when it is at her weakest, and there is no security of an enemie in the day time: This may onely serue to shew our folly, which defer the time of strength, to resist our enimie when we are weaker: and lend our hand to him which would leade vs from the way of light into darkenesse, to kill vs there.

c *Horat.*

d *Iam. 4.7.*

The third benefit is, we shall keepe sin from being extreamly sinfull, which they doe not which harbour the desire of Reuenge so long in the Vessels of their hearts, till at last it sowre and turne all to Bitternesse. For there is no difference betweene Anger and Malice, but as in Wine and Vineger. Anger is a short Malice,

lice, and Malice a long Anger. Hence we are plunged from the low waters of sinne, into the Deepe, and from one deepe into another: To resist our curing; to hate the Phisitian; to iustifie our Wrath: As if we [c] did well to be Angry; to Boast our Cruelty, as [d] *Lamech* did, that he had slaine a Man in his wound: to be as *Alexander Pheræus*, of whom *Plutarch* writeth in the life of *Pelopidas*, that he Consecrated his Iauelin, wherewith he slew his Vncle *Polyphron*, and called it His God *Tychon*.

c *Ion.4.9.*
d *Gen.4.23.*

Who doth know when he first entreth into the Seruice of God, to what honour it will aduance vs? What sweetnesse it will bring with it? What Diuine comfort it will bring? What peace of conscience? What ioy of the heart? No more doe we conceaue when we consent to sinne, into what shame and dishonour it will bring vs, into what depth of Bitternesse and Sorrow of Heart. For to whom doth the Apostle speak? To those which should put [e] away the old Man, and the Lusts of the Flesh: to those to whom CHRIST saith, *learne of* [f] *Me, for I am meeke.* [g] *To children, as concerning euill:* [h] *To new borne Babes: To them to whom the great Debt is for giuen.* Mat. 18. *To brethren which must mind one thing.* Philp. 4. *To those whose profession is* [i] *to keepe the peace of* CHRIST.

e *Cor.3.9.*
f *Mat.11.29.*
g *Mat.10.16.*
h *1 Pet.2.2.*
i *Eph.3.3.*

But what doth Saint *Paul* say, *let not the Sunne goe downe vpon your wrath?* O deare Christians: how many Sunnes haue set vpon our wrath? We let the moneth goe downe, and the yeare, nay our life is not long enough to follow Saints, and to pursue our Brethren. We haue forgotten to agree with our aduersarie quickly. Did we but thinke that so often sleepings with sinne were so many agreements with the Diuell; could we vnderstand that as when the Milt swelleth all other vitall parts decay: So when Anger ruleth all

desires

desires to life, are extinguished: We should not suffer Reason and Vnderstanding, the burning lights of our soule, to be thus darkned and fouly eclipsed: we should not suffer IESVS CHRIST the Sonne of righteousnesse to set vpon our wrath, till we had rising by him to Heauens Glory and to peace, and life, and glory, for euer. Amen.

*FINIS.*

THE

# THE TRIALL OF *Abraham.*

## *The second Sermon.*

GEN. Chap. 22. Verſ. 1. 2.

1 *And after theſe things did God proue Abraham, and ſaid vnto him, Abraham; who anſwered, Here am I.*

2 *And he ſaid, Take now thine onely ſonne Izhak whom thou loueſt, and get thee vnto the land of Moriah, and offer him there for a burnt offering vpon one of the mountaines which I will ſhew thee, &c.* ad verſum, 12.

THis Scripture hath many circumſtances, beſides the maine parts. 1. What went before the prouing of *Abraham*; *after theſe things*. verſ. 1. For we muſt not be ignorant of whatſoeuer is ſtoried of *Abraham* from the twelfth chapter. 2. The place of offering *Izhak*; whether generall, as the land of

*Moriah*

*Moriah*; or particular, as a Mountaine there. 3. *Abrahams* preparation, and the manner thereof, the third verſe, 4. The length and durance of the triall, three daies, verſe 4. But theſe circumſtances will better be moued with their maine parts together, which are three: Firſt, the Triall it ſelfe, God proued *Abraham*. Secondly, his Faith, in anſwering the tentation: and thirdly, his Obedience, in avoyding it, from the fourth verſe, to the twelfth.

Now, whereas all tentations may be reduced to two kindes; for either we are tempted in things we loue, or in things we feare: For as we muſt loue nothing aboue God, ſo we muſt feare nothing beyond him: our Sauiour CHRIST, arming vs againſt all temptations, maketh a briefe recitall of both kindes; [a] *He that loueth Father or Mother; Sonne or Daughter, more then me, is not worthy of me*: Here is mention made of things we loue. And in the next verſe, *he that taketh not vp his Croſſe and followeth after me, is not worthy of me.* Here is mention made of things we feare. Now tentations exemplified to vs, in theſe two kinds, do containe vnder them all ſorts elſe whatſoeuer; For as the loue of the Father to the Sonne, and the Sonne to the Father, is of all earthly loues the greateſt: And if to God we are bound to reſigne the greateſt loue, much more all leſſer loues: ſo the death of the Croſſe is beyond all other kinds of death, Cruell, Fearefull, and Bitter. And if we ſtand bound in a couenant with God, to vndertake that death for him, which is ſo ignominious and terrible to Nature; how can we be excuſed, if euils of leſſe weight and conſequence doe driue vs from him? Doubtleſſe ſuch trials are neceſſary for vs, that as the loue of God, bearing ſoueraignty in our hearts, ſhould make all the loues and delights of our life ſweet: ſo the feare of God in vs, exceeding

a *Mat.* 10. 37.

all other feares, ſhould make all the euills of this World to ſeeme leſſe bitter.

Now as touching our purpoſe; We ſee *Abraham*, which had beene ſufficiently tryed before, in bearing his Croſſe, now put to the higheſt triall of all: Whether he can ſuſtaine to ſacrifice his Sonne. He had paſſed a long Pilgrimage before theſe things, through many baniſhments, and difficulties, to foureſcore yeares of Age: he held his troubled life in Care in Euils, in Danger, in Bitternes, in Feare; He [a] was twiſe driuen to depart the land, to which he was called by promiſe; and for neceſſity of Famine, to flie to Ægypt: his deere Wife was [b] twiſe plucked out of his boſome. He warred with foure [c] Kings, not without great danger of his life: his Wife continued [d] barraine, on whoſe iſſue the Hope of his life attended. When he had a Sonne by *Hagar*; he is driuen to abandon him. Now *Iſack* [e] is Borne, he hath the Promiſe ſealed in his boſome, he hath quiet and reſt in his old age. But ſee, God thundreth from Heauen, and rowſeth *Abraham* out of the onely ioy and content of his life: *Abraham, take now thy only Sonne* Izack *whom thou loueſt.*

a *Gen.* 12.10. *Gen.* 20.1.

b *Gen.* 12.15. *Gen.* 20.2.

c *Gen.* 14.

d *Gen.* 16.1.

e *Gen.* 21.12.

Let *Abraham* teach vs what our life is. He which bore the greateſt loue to God, what did hee but ſuſtaine the greateſt Triall? Hee which held, as a great Captaine in the hoſte of God, the buckler of Faith before vs all; how notably doth hee ſhew the danger of ſo many ſharpe encounters, by ſo many dints of temptation, and the impreſſion of ſo many fiery darts of the Diuell? Now, as through Faith he ouercame in all, ſo by him wee are taught, that our life is nothing elſe but a certaine order and ranke of temptations; where, when one endeth, another beginneth: wherefore the Wiſe man ſaith, [f] *My ſonne, when thou wilt come into the ſeruice of God, ſtand faſt in righteouſneſſe and feare,*

f *Eccleſiaſt.* 2.1

*feare, and prepare thy ſoule to temptations.* But let vs not feare thoſe euills which neuer linne mouing and tumbling vs, vntill they haue ſet vs vpon the Rocke, which is higher than they: Let vs not feare that fire which can burne nothing but our droſſe: Let vs not feare thoſe wounds which can let forth nothing but our corruptions: but let vs brandiſh the ſword of the Spirit againſt all ſpirits; againſt the ſpirit of the fleſh, which ſeeketh ſweet things; againſt the ſpirit of the world which coueteth vaine things; and againſt the lying [g] ſpirit, which was a murtherer from the beginning. *The iuſt ſhall liue by faith.* [h] By Faith, here, iuſt *Abraham* liued; by the [i] Faith in which he offered his ſonne *Iſack* he ouerthrew the tentation, which otherwiſe had ouerthrowne him. *Si credis canes, ſi canes conaris, & conatum tum nouit Deus, & voluntatem inſpicit, & luctam cum carne conſiderat, & hortatur vt pugnes, & adiuuat vt vincas, & certantem ſpectat, & deficientem ſublevat, & vincentem coronat.* If thou haue Faith (ſaith Saint *Auguſtine*) thou wilt attend to thy Faith, and God knoweth thy endeuour, and conſidereth thy ſtriuing with thy fleſh: and looketh into thy will, and exhorts thee to the fight, and helpes that thou maiſt ouercome, and beholds thy ſtriuing, and proppeth thee when thou art falling, and crowneth thee when thou haſt ouercome.

But come we to the temptation it ſelfe; where finding it ſaid, that God proued *Abraham*; we learne that God hath his manner of tempting and prouing vs; but ſuch as is for our good, and the exerciſe of our faith, whoſe end is no other than to bring forth the light of good workes, and a more ſweet ſauour of our life. Neither is that of Saint *Iames* repugnant, which ſaith [k] *No man is tempted of God, but of his owne concupiſcence:* For his purpoſe is onely to refute their damned blaſphemy,

g *Iohn* 8.44.
h *Habac.*2.4.
i *Hebr.*11.17.
*Aug.in Pſa.*32.
k *Iames* 1.13.

phemy, which to acquite themselues, would make God the Author of their sinne: therefore Saint *Iames* telleth vs, that we must ascribe the causes of sinne to our owne concupiscence: For the roote of them is from our owne heart. For albeit Satan instill his poison, and kindle with his bellowes, a fire of euill desires in vs: yet it is our owne flesh that is first mouer, and our owne will which we obey. For as corruption could not by the heate of the ayre ambient enter into our bodies, if our bodies did not consist of such a nature, as hath in her selfe the causes of corruption; No more could sinne which is a generall rot and corruption of the soule, enter into vs through the allurement or prouocation of outward things, if our soules had not first, of themselues, receiued that inward hurt, by which their desire is made subiect to sinne: as the womans desire was made subiect to the [b] husband; and as the Philosophers say, the Matter to the Forme. Now the forme of this temptation *Moses* setteth down in the highest sort; whereas God doth seeme to shake the faith of his word in the heart of his holy seruant, by a contrary engine of the same word. To this, God citeth *Abraham*, by name twice, to obedience: that hee might haue no doubt, who is the Author of the temptation. Had he not beene certainely perswaded, that it was the voyce, the word of God, with which hee stood charged to offer his sonne *Izak*, hee might most easily auoyde any other temptation, or whatsoeuer Art or subtilty the Diuell might haue vsed to batter his faith. Now hauing no other standing but in the Word, no other sword to fight against distrust, he seemeth to be entrapped in his standing; and with the same Sword himselfe is wounded, with which hee should haue hurt the enemy. For (beloued brethren) if this Sword being but taken from vs, we must needs fall,

b *Genes.* 3. 16.

fall, what ſhall wee doe when God ſeemeth to ſtrike at vs with the edge thereof? Now this was *Abrahams* caſe.

Let vs then heare the Word ſpeake; *Take thy ſonne Izhak whom thou loueſt, &c.*

We ſee with what griefe and reſiſting, we endure the ſearching or cutting of our naturall affections, though ſinfull: how then muſt it grieue him to vndergoe the raſing out of tender pitty, of fatherly compaſſion, which not onely were planted by Nature in his heart, but were fed and cheriſhed by Gods owne word? [c] If *Zipporah* could ſay to *Moſes*, *thou art a bloudy husband*, for cauſing her to circumciſe her ſon; might not *Abraham*, vrged by commandement to ſacrifice his ſonne, ſay, *This is a bloudy word?* If the child had beene commaunded to haue attempted ſome hard thing againſt the father, the like difficulty of execution had not enſued. For albeit the commandement biddeth the ſonne to [d] *Honour his father*, whereas no word of command vrgeth the father to honour the ſonne: This is done to no other end, but to require the loue of children to their parents, becauſe in them it is moſt wanting. There neede no commandement to enioyne Loue to deſcend, which it cannot but doe; but to aſcend, which it doth not ſo eaſily. And as this is true in our earthly parents, ſo is it in God the Father of vs all. Gods loue, Gods righteouſneſſe doth daily deſcend from heauen to vs: Doth our loue, our righteouſneſſe ſo aſcend to him? Hence is it that albeit the Scripture yeeld no commandement for the father to loue the ſonne, yet the Scripture taketh the fathers part, in preferring the loue of the parents before the childrens loue, whereas God himſelfe exemplifieth his loue to vs, in the loue of a father, [e] *As the father hath compaſſion on his children, ſo hath the Lord*

c Exod 4.25.

d Exod 20.

e Pſal. 103.13.

*compaſſion*

*compassion on them, that feare him*. How then shall *Abraham* answere this word? May he not obiect: My God and my Lord, is not the loue and pitty I beare to the childe of my flesh, by thine owne finger written in mine heart? hast not thou thy selfe shed this tenderneſſe in my bowels? Doe not Birds and Beasts, and all sauage and cruell creatures, cherish and nourish their young; and must I, which am a father, slay my sonne? Thus you see how forcibly this heauy word inuadeth *Abrahams* soule, and vrgeth him beyond all possibilitie of humane power, to destroy Pitty, which is naturall; and which is hardest, to murther Loue, which for her safety was fled into the in-most Sanctuary of his heart. Now this may seeme not a little to moue him, that God seemes to mocke him: For hee calleth him *Abraham*, which is, [a] *a father of many Nations*, after Gods owne promise to him: and yet forbids him to be the father of one onely sonne.

[a] *Genes.* 17. 5.

Had not the word sounded hard in the eares of flesh and bloud, which should haue required of a man the sacrifice of a man, or a strangers, or a seruants life? for when in sacrifice they shed the bloud of Beasts, they did it not without pitty and compassion, which they signified when they laid their hands vpon the [b] head of the Beast, shewing that the poore Beast was innocent, and that for them it was slaine. He then which vnlesse he had been Flint and Marble, must haue profused pitty on such as were remoued in bloud, from the remotest in nature; how should hee be a niggard thereof to his owne sonne?

[b] *Exod.* 29. 15.

And if the heart of a father must needes haue bleeded at the sickenesse of a tender childe; if it had beene enough, as [c] *Rachell*, to haue made him comfortlesse, to haue beene depriued onely of him by the means of an other: if to these the taking of him away by any violent

[c] *Math.* 2. 18.

violent kinde of death muſt haue added more bitterneſſe to his griefe: what ſhould this effect in a naturall breaſt to be himſelfe the Butcher and Executioner of his owne childe?

Well may *Abraham* ſeeme now to haue ſownded the ground and bottome of Griefe: but being ſo farre plunged, he findes a farther depth. For God requireth not his ſonne onely, but his onely ſonne. [i] *Iſmaell* was caſt forth, onely *Izhak* remayneth; he muſt kill *Izhak*: ſo he hath neuer a ſonne left. He ſeemeth all this time to haue beleeued in vaine. How many would this haue driuen into higheſt words of indignation, which would not haue ſticked to ſay, [k] *What profit is there in ſeruing God?* Doe not the wicked flouriſh? Doe not their ſonnes and daughters liue and proſper? Haſt thou laid any ſuch burthen vpon them which blaſpheme thy Name? But ſee, *Abraham*, for Gods loue, ſpareth not his onely ſonne: but the Triall reſteth not thus, but rankleth and feſtreth further. *Abraham* muſt ſacrifice his onely ſonne, which he loueth. Thus Gods word ſwalloweth vp all our deereneſſe: Hee will haue vs ſurrender, not onely the things which we loue, but our loue it ſelfe, to the end we may end all deereneſſe in him.

*Abraham* had many cauſes to loue this childe: firſt, becauſe he was the ſonne of his [l] wife, not of the Bond-woman: Secondly, for that hee was borne in his age, and in the age of his wife, when her wombe had no more nature or power to quicken than the Graue; ſo beyond hope, ſo by miracle, he receiued him. How then ſhould hee not loue him naturally, whom he receiued miraculouſly? Thirdly, wee ſee, the older we grow to the end of our life, our affections are doubled to our children: and of what cauſe I know not; but it is moſt euident, that when we are

i *Gene.* 21. 12.

k *Malac.* 3. 14.

l *Geneſ.* 21. 2.

aged, our loues are inclined to such as wee affect, as if they went forth of vs into them; so they carry vs with extreameneſſe of fondneſſe and doting. Like thoſe, which hauing ſlidden downe from an higher place, the further they ſlide, are carried with ſuch violence & force, that they cannot recouer themſelues againe: As theſe were ſufficient cauſes of loue; firſt, that hee was the Sonne of his Wife: ſecondly, of his old age: thirdly, borne by Myracle: ſo fourthly, hee is further grieued with his loſſe, becauſe hee was ſo long [m] expected and deſired. So that hee which had beene almoſt tyred with expectation of that, in regard whereof all earthly things might ſeeme vile vnto him: being now ſeazed of his joy, muſt caſt it off, with greater griefe and bitterneſſe than euer with comfort he receiued it: ſo that now all the promiſes and fauors of God, are turned to gall and wormewood; and better had it beene for him neuer to haue receiued a ſonne, than with ſuch heauineſſe to forſake him. To theſe we may adde a fift circumſtance, contayning in it a further cauſe of Loue; namely, the behauiour and diſpoſition, and meekneſſe, and obedience of *Izhak*: his innocence, and many delights of duty, and qualities which Nature is moſt content and eaſie to embrace; yet all theſe *Abraham* putteth away for God: Neither doth a ſixt difficulty hinder him, namely, that his loue was to his ſonne ſo much the more, as *Abraham* himſelfe was juſt and righteous; and being ſo, could ſee no reaſon to be the Executioner of his innocent Childe, but that hee gaue ouer himſelfe to the Commandement, and ſuffered GOD to diſpute for him.

m *Geneſ.* 15. 3.

But beyond all theſe, hee hath a further triall and combate with the promiſe it ſelfe. For hee muſt depend vpon the promiſe, and yet act that which is contrary

trary to it; hee must plant all hope of future comfort vpon *Izhak*, and yet must kill him: For all the graces offered by God to *Abraham*, were included in this Warrant; *In* n *Izhak shall thy seede be called*: so that *Abraham* must now offer, not onely his owne hope, but the hope of all the world. You wil demand then, How could his faith cause him to offer his sonne, by contrarying that same promise, vpon which it was built? Saint *Paul* answereth, saying; that his faith yet relied on the promise, because hee knew, that *God was able to* o *raise him from the dead*. Hauing then to doe with God which is omnipotent, hee thus reconcileth the Commandement with the Promise, leauing the issue to the diuine Prouidence, of which himselfe was ignorant: this honour doth the truth of God require of vs, to bring all our senses and wits to nothing, to be of it selfe sufficient without meanes, to be aboue all difficulties and lets whatsoeuer. As therefore, when he before expected *Izhak* from the dead womb of *Sara*; in hope he went beyond hope: so now apprehending the same quickening power of God, which was able to inspire the ashes of his dead sonne, he passeth out of the Laborynth and Maze of the temptation. And albeit God tendering our infirmities, doe not so seuerely racke and examine our faiths: yet it pleased him to shew an example thereof in the father of all the faithfull, to bring vs, at the least, to the common triall thereof. For Faith, which is more precious than gold, cannot (without triall) take deepe roote downeward, nor flourish vpward.

But this triall, touching the Promise, leaues not *Abraham* yet: For, hauing giuen off his own affection to *Izhak*, and departed with fatherly pitty: he must seem to reiect the loue of God, which he beheld in *Izhak*, which was to him as a glasse of life, and the pledge of

n *Gen.* 21. 12.

o *Heb.* 11. 19.

all Gods graces and fauours, and further the very name of *Izhak* must moue him; which is by interpretation, *Laughter*, and telleth him he hath no ioy left: He then which was giuen only for matter of joy and comfort, being taken away, must needes leaue him to sorrow and griefe of heart.

*Eliah* being tyred out with afflictions in the heauines & anguish of his spirit, cryed out to God; [a] *It is enough Lord, take away my soule: what am I better than my Fathers?* Might not *Abraham*, so farre sifted, the triall now boyling in the fornace of his heart, cry, *it is enough Lord, take away the tentation?* But now hauing answered all doubts to God and his conscience, hee must answere the world and the speeches of men. For what will others say? An injust father, a Butcher of his childe: I, his owne wife and houshold seruants will condemne him, and cast his obedience to GOD vpon him, as an action of most vile reproach and extreame cruelty. Thus when hee had vanquished the Diuell and Distrust within, hee must answere, feares, and shames, and fight without; and this was (no doubt) no small temptation.

Yet must *Abraham* farther carry the racke in his heart three dayes iourney; in which, what is he himselfe, but continually sacrificed? He must behold his sonne all this while, whose sight bindeth all his woes together: hee must drinke in Bitternesse with his eyes, which cannot be suffered to depart from their griefe. To which the words of [b] *Izhak*, *My father, heere is wood and fire, but where is the Lambe for sacrifice?* make his wounds bleede afresh; so that now *Abraham* is like *Ionas* in the belly of the Whale; in the bottome [c] of the Sea: hauing all Gods mighty waues and surges ouer his head.

Yet that his triall may want no part of extreamest

[a] 1 Reg. 19. 4.

[b] Verse 7.

[c] Ionas 2. 3.

gony and anguish, the Action it selfe were able to draw out of his eyes, flouds of teares, and to make the sinews of his armes shrinke in the execution, and to make an heart of stone to bleede: For albeit in the former trialls, hee departed not from his obedience, yet it might haue beene, that when hee looked vpon the pale face of his onely sonne *Izhak, which he loued:* and all these circumstances of sorrow and ruth, anew and freshly were presented him, and his one heart must endure all these temptations, now joyned together, like a Wedge, to sunder his soule and spirit: I say, it might haue beene that his resolutions would haue staggered, his pitties and compassions which hee cast out returning againe. Hee must bind his deere and tender sonne *Izhak* with cords: he must bow him on the bloudy Altar, to dye in the place of a Beast. Hee must first (hauing killed him) [a] *take his blond and sprinckle it vpon the Altar:* hee must cut him in pieces, and pull out his entralls and wash them, and wash his legges, and put them vpon the other pieces, and his head, and burne them all to cinders: and doing this, he must not blinne, hee must shew no face of sorrow. And thus wee haue the aged Sire binding his tender childe, bound with cordes, and hee with a strong arme vnsheathing his sword, lifteth his hand on high, to fetch downe a mortall stroke on the neck of *Izhak*, when the Angell of God spake; *Abraham, Stay thine hand.*

[a] d Exod. 29.15.

All this *Abraham* did at the Commandement of God. He did it as if he had had Gods heart and Gods hand; for albeit *Izhak* was not thus slaine, yet because God onely hindred the execution, God alloweth the worke for done, and the Scripture beareth witnes; by Faith *Abraham* offred his sonne [b] *Izhak*. And Saint *Iames, Was not* [c] *Abraham iustified by faith when he*

[b] Hebr. 11.17

offered his ſonne Izhak? *Iames* Chap. 2. Verſe 21.

To come then to our ſecond part: Wee ſee in our father *Abraham* a notable example of obedience. He ſhutteth his eyes to all things elſe, and onely openeth them to Gods word. He maketh a way to ſerue God through all lets, through all fleſhly impoſſibilities: and being in this way, hee trampleth vnder him his owne nature, and beateth a path for Gods word out of his owne heart. Finally, hee regardeth not what men ſay, nor what his owne thoughts can ſay; but hauing receiued his mandate, poſteth on his journey, ſuffering Gods wiſedome to reaſon for him, and Gods omnipotent power and prouidence to worke for him. For *Abraham* was now ſuch a man, as might haue hoped for reſt in his fleſh: hee might haue ſaid: Lord, I haue ſerued thee theſe hundred yeares in ſufficient trialls of my loue and obedience: now I am old, giue me now immunity, let me be no longer preſt. Againe, he had acceſſe to God and familiarity: he knew God was pittifull, and mercifull, and eaſie to be intreated; and yet he neuer ſpake one word for himſelfe, nor his ſonne *Izhak*: He complayned not of his griefe: he deſired not to haue the burden leſſened: but as if he had the feete of an Hinde, runneth three dayes journey, by the way of the commandement; till a new Poſt from Heauen ouertaketh and ſtayeth him, and Gods owne mouth comforted him. Thus he which beleeued and obeyed, hath found, to his and our endleſſe comfort, that all the trialls, through which it pleaſeth God to leade vs, are no other than ſteps and ſtaires to raiſe vs higher into his grace and fauour. For the iſſue of the temptation was to winne a farther obedience from *Abraham*, that God might lift him vp higher, and make his Couenant with him irreuocable, by ſwearing by himſelfe. As if God ſhould ſay: Thou art not

yet, *Abraham*, ſo great as I will make thee. I haue purpoſe to aduaunce thee higher. Thou mighteſt be contented with this opinion, and forme of obedience: but I will ring it further, and make thy name more glorious. Thus *Abraham*, by thinking to glorifie God, hath magnified himſelfe, and turned his obedience to God, to his owne honour: What hadſt thou loſt *Abraham*, if thou hadſt not loſt *Izhak*? how vnmercifull hadſt thou beene, if thou hadſt beene mercifull? The World had loſt an Example; we had loſt our leſſon; the Faithfull had loſt a father, and God a ſonne. Wee ſee now how well it is ſaid of *Samuell*; *To obey is better than* [a] *Sacrifice*. For *Abrahams* ſacrifice God refuſed, and accepted his obedience: and to his obedience ſealeth the Couenant. True, for a wicked man may offer ſacrifice, none can obey but the good: He that ſacrificeth, offereth the bloud of Bulls and Goates: hee that obeyeth, maketh a ſacrifice [b] of his owne heart: we ſee Obedience is no diſputant, no framer of Excuſes. For if the Captaine command the Souldier a piece of ſeruice: Muſt hee tell him why? Is it not enough for the Centurion to ſay to his Seruant, [c] *Doe this, and hee doth it*? Muſt the Subiect obey his Prince in nothing, but when he is of his counſell? But if with men it were ſo, yet with God it may not ſo be: of whom it is ſufficient for vs to but know that wee are commanded to obey whatſoeuer his will and pleaſure is. For this reaſoning with the Commandement, caſt our father *Adam* out of [d] Paradiſe: it threw [e] *Saul* downe from the kingdome: and, had *Abraham* done the like: had he not, when he ſaw the Commandement, euen contrary to Nature and Reaſon, ſuffered the Commander to be wiſe and diſpute for him, hee had ouerthrowne his Faith. It was judiciouſly ſaid by a wiſe man of latter dayes,

a 1 Sam. 15. 22.

b Pſal. 51. 17.

c Math. 8. 9.

d Geneſ. 3.
e 1 Sam. 15.

dayes, that if hee were enioyned by his ſuperiours to put forth into the Sea in a ſhip, which had neyther maſte nor tackling, nor any furniture or prouiſion, he would doe it. And being asked, what wiſedome were that Sir? anſwered, The wiſedome muſt be in him that hath power to command, not in him which is bound to obey. How farre are we from ſuch obedience, which hauing expreſſe commandement in Gods word, doe ouerthrow all with our worldly wiſedome, and the reaſon of our fleſh? How likely is it that we will offer to God *Izhak* our joy: which will not ſacrifice the Ramme, that is, mortifie our ſinfull lufts, and the deſires of our fleſh? We forfeit our obediences to God in cheape almes, and coſtleſſe praiers, and ſweet loues, and wholeſome dueties. Wee ſerue him neyther in deede nor word, nor ſubſtance, nor ſhew of holineſſe; but hauing broken all the bands of our obedience to God, doe not onely not offer to God, but daily take from him, fayning and counterfeiting new wayes of eaſe, and liberty to ſerue God, in ſuch as ſound pleaſing to the eares of our fleſh: if God enjoyne any thing which croſſeth our appoyntments with the world, wee ſlide backe and ſhake off the Word, like the Capernaits, ſaying; [a] *Durus eſt hic ſermo: this is an hard ſaying, who can bide it?* How farre then is our life differing from the liues of all Gods Saints, which ſerued him in wants, in afflictions, in faſting, in being tempted, in continuall exerciſe and triall of their Faith? Their ſcope was obedience, ours skill; their indeauour was onely reformation of their life; our vertue nothing but hearing; they in the practiſe of their Religion wearied chiefly their knees and their hands; wee our eares and our tongues. We are growne (as in many things elſe) to a kinde of intemperancy, which onely Sermons excepted,

a *Iohn 6.60.*

excepted, hath put all other duties of religion out of course: Well, we must know, that our duty to God, consisteth not onely in hearing these. This is required of vs all, to be followers of the faith of our Father *Abraham*; if not in actuall renouncing all that we haue, yet in a will, ready, and prepared thereto, as often as it shall please GOD to put vs to the triall. Let vs then see how a mind deuoted and consecrated to the seruice of God, may put, I will not say all lesser temptations, but euen this tryall which was laid on *Abraham* himselfe to slight?

First, who doth aske this? the great God of Heauen, the Diuine Maiesty: Is not this an vnspeakable mercy and vouchsafing shewed to me, that he will aske of me any thing?

Againe, who requireth this of me? He indeed, which first gaue me that, which now he asketh from me. See how louingly God dealeth with me: he willeth me to giue it; and I doe nothing but repay it: for I haue [a] nothing but what I first receaued from God, no not my onely Sonne.

a 1 *Cor.*4.18.

But of whom doth he aske him? Of me his most vnworthy seruant: Whatsoeuer I haue, is vnworthy, and too little for him: not my Sonne onely, but my heart.

Nay, but why he doth demand him? not to take away my Sonne which I onely loue, but to giue me many moe. He will recompense my little sorrow of forsaking him, with a doubled and trebbled ioy of receauing him againe. Thus I loose a little comfort in *Izhak*, to finde a greater in God.

And doth not God daily offer to me? He offereth me [b] Land, Gold, [c] Siluer, Sheepe, Camels, [d] Oxen; he offereth me Grace, he offreth me Life, [e] he offereth me [f] Himselfe: shall I giue him nothing backe againe?

b *Gen.*13.15.
c *Gen* 20,16.
d *Gen* 20.14.
e *Gen* 28.14.
f *Gen.*15.1.

But *Abraham* is now old and ſtriken in yeares. So much fitter to ſacrifice a Sonne; which hath made ſo continuall a ſacrifice of himſelfe.

But he muſt ſubſtitute his Sonne to die in the place of a Beaſt. We are neuer more glorious, and honorable, then when we make our ſelues vile before God. This was *Dauids* caſe, when *Michol* deſpiſed him in her heart, for vileneſſe, like a Foole. [f] *It was before the Lord: and I will be yet more vile then thus.*

[f] 2 *Sam.* 6. 21. 22.

But God may make choyſe of many more ſacrifices? The beaſts [g] of the field are his, and the cattle of a thouſand Mountaines. And is not my Sonne his? and might not he take him away without asking?

[g] *Pſa.* 50. 10.

But this is contrary to Nature and Fatherly affection.

But *Abraham* had learned that Goſpell: [h] *Whoſoeuer loueth, Sonne or Daughter, more then Me, is not worthy of Me.*

[h] *Mat.* 10. 37.

But my Sonne is innocent.

So much the fitter to be ſacrificed to God, and to beare the type of his Sonne CHRIST.

What then is the report of men, or the racke of three daies iourny, or the making to my ſelfe a ruthful ſpectacle, or the ſprinkling of his bloud, but a farther meanes to engraue and record my obedience to God?

Thus we ſee, the tentation is avoyded by obedience, and recompenſed with comfort vnſpeakable: Whereas all theſe griefes which did rent and wound *Abrahams* heart, were ſent to open and enlarge his breaſt, and make more roome for ioy in his heart. And this maketh for our conſolation, that now at laſt the Law of God, may enter into our hearts, and melt and diſſolue our bowels into tenderneſſe and compaſſion: ſeeing the ſame God which ſpared our Sonne I meane *Izhak*, when he was to be offered to him:

when

when his onely begotten ſonne IESVS CHRIST, (*in whom he was* [i] *well pleaſed*) was to be offred for vs, ſpared him not, but whereas *Izhak* was required to a ſacrifice, to an honorable death, he hanged his Sonne IESVS CHRIST on the Croſſe, to die for vs, a death moſt vile [k] and accurſed. *Izhak* was offred by his Father: CHRIST was [l] cruſified by his enimies. Pitties and compaſſions did follow *Izhak* to his ſacrifice. But CHRIST was ſlaine with bitter taunts, and reuiling, and ſhakings of the head. He that offred *Izhak* would haue redeemed his life with all the good and treaſures of the World: they which kill the Lord of life, rather then they will ſpare him, [m] ſay: *his blond be vpon vs and our children*. And a ſecret place was choſen to hide *Izhaks* ſhame: but the Sonne of God was put to a moſt cruell and reprochfull death, in the face of the world. If this ſuffice not, God the Father offereth to vs yet his Sonne IESVS CHRIST, to euery heart that is grieued; to euery ſoule that is vexed. He is offred to vile ſinners, to vnworthy receauers: he is offered ſo truly, ſo fully, ſo franckely, as no heart can conceaue, no thought can compre hend. God grant that our hearts may conceaue him; and our ſoules receaue him.

Amen.

*FINIS.*

i *Mat.* 26. 12.

k *Gal.* 3. 13.

l *Mat.* 27. 18.

*Mat.* 27. 39.

m *Mat.* 27. 25.

# THE CHRISTIAN Souldier.

## *The third Sermon.*

2 TIM. Chap. 2. Vers. 3.4.

3 *Thou therefore, ſuffer affliction like a good ſouldier of Chriſt.*

4 *No man going on warfare, entangleth himſelfe with the things of this life.*

WE ſee how Saint *Paul* exhorteth his Sonne *Timotheus*; for after he had ſtirred vp his faith, in the chapter before, verſe 6. and warned him what a treaſure he had in his keeping, verſe 14. complaining how many had reuolted and turne away from the profeſſion, verſe 15. Now he exhorted him to ſuffer affliction as a good ſouldier of Chriſt; teaching him, that this life is a warfare: ſo the Scripture hath

foure parts: 1. the state of a Christian, in the words in generall, *going in warfare*: to which we may annexe how different this warfare is from all others, in the 2. place: 3. what we ought to be in this warrefare; the Latine translation hath *laborantes*, laboring, the originall hath κακοπαθησον, suffer euill, as a good souldier of Christ: 4. what we ought not to be, ἐμπλέκοντες ταῖς πραγματείαις τοῦ βίου τούτου, ensnaring or intangling our selues with the busines of this present World.

Some considering this worlds euils with a worldly regard, nakednesse, pouerty, troubles, crosses, dangers; haue iudged it a prison, or place of vexation: others looking into the apparant good; as honour, riches, pleasures, with which the world doth not onely allure, but rauish her louers: haue deemed it a Paradise, or place of delight. But they which view it ouer with a spirituall eye, and attend the danger of their soules, the hazard of their country, the multitude of their spirituall enemies; say, *Militia est potius, quid enim concurret? horæ momento aut cita mors venit, aut victoria læta. It is a kinde of warring: for we encounter on euery side in the moment of an houre, either quick death commeth, or ioyfull victory.* For Saint *Paul* which fought from his [a] Youth vp, euen to *Paul* [b] the Aged; counted it [c] but a momentary fight. This *horæ momentum, is mans whole life*: which be it all spent in hazard of fight, hath the comparison, but of an eyes twinkling to the purchase of the victory, and life eternall. And in this moment of an houre we are all lost or saued. That our life is a warfare we are taught by the Sacrament of our calling in Baptisme: where we take an oath to fight; against the Flesh, the World, and the Diuell. There we remember our first presse-peny of grace; and haue professed our selues souldiours of Christ, to fight vnder his Banner. Our Sauiour Christ chargeth the

*Her. ser: 1. sat. 1.*

a *Act. 7. 58.*
b *Philem. 9.*
c 2 *Cor. 4. 11.*

watch in his Gospell: *Watch and Pray, that you fall not into temptation.* And giueth this charge not onely to the leaders, and captaines of his band; but to euery common souldier, [e] *that which I say to you, I say to all, Watch.* We haue our munition out of Holy Scriptures, which are like *Solomons Tower,* [f] *where hang a thousand sheildes, and all the weapons of strong men.* The Apostle [g] sounds the alarum, *Arme, arme, take the whole armour of God, from the heads helmet, to the feete:* We must lie open at no place, for our enimie is a Serpent: if he can but bite the heele, he will transfuse his venime to the heart, and to the head. And in one side we see the faithfull in perpetuall agony, striuing, wrestling, fighting: now receauing in the buckler of their faith, the dints of affliction and temptation; now charging the enimy as in open fight. For which cause the Apostle doth not onely encourage others [h] to fight a good fight, but desireth to be seene in the fore-front, [i] *hauing the same fight which you haue seene in me.* And therefore summeth vp all his labours, for CHRIST and his Gospel in these few words: I [k] *haue fought a good fight.* On the other side we see so many multitudes, led captiues vnder diuers lustes, of whom the Deuill hath his will and hath taken them as an easie pray, as Saint *Paul* saith, [l] *at his pleasure.* [m] *Now enimies of the crosse of Christ.* He that warreth vpon an other, doth he not entend to make him tributary, and make his people his seruants? So doth Satan warre against CHRIST.: and being not able to vanquish him, doth yet preuaile to draw from him such as were his sworne seruants; causing them to fight vnder him for wages of damnation. Lastly that we may be out of doubt, that our life is a warfare; our Sauiour saith: [n] *the kingdom of Heauen suffreth violence, & the violent possesse it.* So that nothing is more cleere then this point:

e *Mat.*26 41.
f *Mar.*13.37.
g *Cant.*4.4.
h *Eph.*6.13.
i 1 *Tim.*1.18.
k *Phi.*1.*vlt.*
l 2 *Tim.*2.26.
m *Phil.*3.16.
n *Mat.*11.12.

we

we must haue warre for our country, we must win it by force and violence. Whether it be becauſe the earthly man doth ſeeke it, becauſe from beneath he aſpireth to it, becauſe he wreſtleth not onely againſt o outward enemies, whether Carnall or p Spirituall wickednesſe, but againſt his owne q will, and deſire, and loue, and againſt himſelfe, to attaine this kingdome; whether it be that the ſhort compaſſe of our life draweth vs with that ſwiftneſſe that we muſt reach with violence at that, which with ſuch violence is taken from vs; or that the aboundance of the heauenly treaſure, ſo enflameth with deſire the hearts of Gods choſen, that they contemne all dangers, and runne through all lets and euils, to win it: or laſtly, for that the r Amalekites of this world, while we are here fainting and weary in the way, ſmite vs: for that here be Caananits which muſt be expulſed, before we can attaine the land of Promiſe, and *Sehons* and *Oggs*, Giants of monſtrous ſtature, to appale and affright vs. But ſay the kingdome of Heauen ſuffreth violence: and what can we get here but by violence? Seeke we then with the ſame violence the things in heauen, with which wicked men doe ſeeke the things of this world. Heere we can get nothing without labour, watching, trouble, venture, fight; doe but the ſame, and ſee Heauen is offered: how much difference in the endes: and ſee, the meanes of both are one.

o 1 Cor. 15. 32.
p Eph. 6. 12.
q Mat. 10. 37. 38. 39.
r Ex. 17.

But let vs ſee how our life is a warfare. s *Arma militiæ noſtræ non ſunt carnalia: the weapons of our warfare are not carnal*, our enimies would eſteem theſe as ſtraw or t ſtubble. They would mock ſuch a battaile. They beare this armour whom we eſteem poore and naked men. Theſe fights they fight, whom we eſteem baſe and cowardly; our enimy the Deuil is a ſubtile & cruel enimy, he ſtriks within, he wounds the hart, whom Chriſts champions doe

s 1 Cor. 10. 4.
t Iob. 41. 18.

doe vanquish with their bloud-shed, and their flesh battered. When God shut man, for sinne, out of Paradise, he set the [a] Cherubims, and the blade of a Sword shaken, to keepe the way of the tree of Life.

a Genes. 3. 24.

But now Christ is entred into [b] Paradise, and hath left the Sword sticking in their flesh, which will enter into life: so that good Christians must be as *Epaminondas*, *Non solliciti de vita sed de scuto: Is my buckler safe? [c] is our Faith sure?* For our enemy, neither the goodnesse of our cause, neither the succour and help we haue from heauen, can affright: Our Innocency shall not shield vs from him, he wil strike at the elect, hee will assault those whose names are written in heauen. He careth not for our armour of light, but will dart the fiery darts of temptation, euen at the buckler of our Faith. He stroke at the head: hee attempted to shake the Rocke [d] Iesus Christ: will he feare the members? whether then we fight with Sathan in person, or with any of his cursed band. Let vs see how farre different this fight is from all other fights.

b Luke 23. 43.

c Ephes. 6. 16.

d Math. 4. 6.

2.

If I fight against a man, I whet my sword; but when I am to deale with my spirituall enemy, I must blunt my sword; the reason is: Against man I vse my owne weapons, but heere the Diuell vseth my weapons, that is, the members of my flesh: I must by all meanes make this flesh vnprofitable for my enemy. So Saint *Paul* did dull his sword, *Castigo corpus meum*, [e] *I chastice my body*. *Plutarch* writes of a man blind and lame, which in his Countries cause would aduenture to fight. And being asked how hee durst, said; ἵνα ἀμβλύνω τὴν μάχαιραν τοῦ ἐχθροῦ; that I may blunt the edge of my enemies sword. We doe by deading and mortifying the members of our body, blunt the sword of our enemy: all care in bodily fight is *pro commeatu*, for viands for the Campe. Our care is to

e 1 Cor. 9. 27.

haue

aue no care for these. Our Generall will haue vs goe
orth without a [a] Scrippe or Wallet. Wee goe not to
his fight δόρπου ἄλουσις, with our breakefast, as *Ne-*
*or* in *Homer*, but fasting and praying. Our spirites
trength consists in our bodies weakenesse. Christs
rmy consists of [b] poore, and lame, and blinde, of
eake and despised men, to throw downe powers;
nd [c] principalities, he vseth things which seeme to
aue no [d] being to confound the things which are:
econdly, they which fight against men, onely fight
ith noyse & showting, crying, pressing forth, threat-
ing, with all, whether force or slight; for, *dolus an*
*irtus, quis in hoste requirat!* Our warfare is in yeeld-
g, in silence, in simplicity, in singlenesse of heart;
ith sighes and groanes. *Mihi arma preces & lachry-*
*æ* (saith Saint *Ambrose*) My Weapons are my Pray-
s and my Teares. *In [e] your patience [f] you shall possesse*
*ur soules: the truth of God is our shield and buckler.*

Thirdly, in bodily conflicts, the more wounds we
ue our enemies, the sooner we maister them. Not
heere: *if thy enemy hunger, feede him; if he [g] thirst,*
*ue him drinke.* A strange fight, hee that ouercomes
ust be the stronger. But if my enemies power of
urting me, hath ouercome my power of doing him
ood, he hath the victory ouer me.

Lastly, if I striue with my bodily enemy, I seeke
shed his bloud, which till I haue done, I preuayle
t little; that heere I am counted no singular souldi-
till mine enemy [h] hath shed my bloud, till I beare
e markes of his hostilitie, engrauen in my flesh. For
r enemies are [i] *fabri sufflantes in igne Prunas*, the black
ayths that blow the coales of fire: which burning
ales of persecution doe try and refine the Crownes
Martirs, and make them shine more glorious.

Now the manner of our warfare wee shall best at-

a *Mat.* 10. 10.

*Iliad.* 1.

b *Luke* 14. 21.

c *Ephes.* 6. 12.

d 1 *Cor.* 1. 26. 27. 28.

2.

*Aeneid.* 2.

e *Luke* 21. 19.

f *Psal.* 91. 4.

3.

g *Rom* 12. 20.

4.

h *Galat.* 6. 17.

i *Esay* 54. 16.

tend, if wee consider the stratagems and machinations of our enemy, like *Proteus*, turning himselfe into all formes and shapes to doe hurt:

Virg. Geor. l. 4.

*Fiet enim subito Sus horridus atraq; Tigris*
*Squamosus q; Draco, aut fulva cervice Leena,*
*Aut acrem flammæ sonitum dabit atq; ita vinclis*
*Excidet, aut in aquas tenues, dilapsus abibit.*

Sometimes like brissled Bore he foames,
then to a Tiger turnes;
Like scaly Dragon now he roames,
anone like fire burnes:
Or Lyons fearefull shape he shews,
to breake the holding bands;
Or changed into watry dewes,
will slide out of your hands.

When he warreth with *Michael*, and the Angells, with the Captaines and Leaders of Gods hoste, hee fights in likenesse of [a] Dragon: to the Church in generall he swells like a [b] floud, which would drowne and swallow her vp: assayling the weake, he is like a [c] roaring Lion: if we be zealous of Gods word, he will transforme himselfe into *the* [d] *likenesse of an Angell of Light*, to make the children of Darkenesse. The innocent and simple he beguiles, as the [e] Serpent did *Hevah*, saying; *You shall not dye*. When hee giues the mortall stabbe, he will come like a friend, and compound and make [f] league: hee will not come feasting like a good fellow, and [g] throw downe the house; he will come like a [h] Diuine, with a Psalter in his hand, and kill vs, if he can, with, *Scriptum est*: hee will come like a [i] Prince of this world in his ruffe: and stake downe; *hec dabo*, ready mony: *All these will I give thee*: he will lurke like an Aspe vnder the lippes of our deere friends and parents. If hee preuayle not

a *Apoc.* 12.7.
b *Apoc.* 12.15.
c 1 *Pet.* 5.8.
d 2 *Cor.* 11.14.
e *Genes.* 3.3.
f *Isay* 28.15.
g *Iob* 1 19.
h *Matth.* 4.6.
i *Matth.* 4.9.

so,

so, hee will spit fire out of the mouthes of our enemies. Know we this for certaine, it is warre whiles hostilitie lasteth, whiles our destruction and ouerthrow is sought, be the meanes what they may: while the enemy is an enemy, it is warre. Thinke wee not onely Satan our enemy when hee rageth, and is at open defiance; when he flattereth and beguileth, he is the same. And the Græcians onely fight when they battered Troy; not then also when they sent *Sinon* the fox, for then they tooke the Citty; So doth Sathan more hurt in his sheepes skinne, than by roaring like a Lyon: For as God doth seeke by all meanes to draw vs to him, by alluring, by threatning, by good things, by euills, by friends, by enemies; so doth Sathan vse all meanes to draw vs from God. Let vs then haue our eye vpon him that we may know this changeable *Proteus*; vnder what forme soeuer he shrowds himselfe. When *Peter* spake like a friend; *Maister, pitty thy selfe*, [a]Christ spied the diuell there, *Auoid Satan*. When [b]*Elymas* the Sorcerer perswaded the Deputy, *Paul* eied the diuell, *thou sonne of the Diuell*; he found him in [c]men-beasts at *Ephesus*: he spide him lurking in his own [d]flesh, whither Sathan had sent his messenger to buffet him. And it mattereth not whether he seeke our subuersion by himselfe, or by his sworne seruants: For as when a Prince suborneth his subiect to worke treason vpon his enemy, the benefit redoundeth to the Prince, not to the subject: so when men draw vs from God, the booty is the Diuells. O where doth not this subtile Serpent lurke? what station haue the Souldiers of Christ without danger? where can we put our selues without perill of falling. Wee haue a night and clandestine enemy, which neuer ceaseth to subuert, ruinate, and destroy. If we had to doe with a bodily enemy, wee might sleepe or intermit the watch:

a *Mat.* 16.23.
b *Acts* 13.10.
c 1 *Cor.* 15.32.
d 2 *Cor.* 12.7.

there might be something vnperfect in our munitions, and he not espie it. This ene my spies all aduantages, his *Dragon* eye, so called of δέρκα, *to see*; pries into all things: he intermits no time. Then in a word, whensoeuer wee may be subuerted, wee are taken by him. Wee haue seene this our arch-enemy ruling ouer all the Nations of the world, fortifying himselfe like a great Monarch, with bands of Atheists, and Idolatrous, hauing built himselfe Altars and Temples in the heathen, as strong holdes, bearing visible sway, and carrying the Kingdomes of the earth in open triumph. We haue seene how hee hath warred with the Saints in the Primitiue Church, and how deare the cause of Iesus Christ stoode the Apostles and Martires in, which prodigall of their liues and bloud, charged the enemy in open fight, and cast him out: rescuing kingdomes and subduing the Nations of the world to Christ and his Gospell: howbeit hee hath made a reentry, hauing gotten the signiory in Africke, and holds them as a prey. More, he raungeth ouer the great Asia, and hath laid it waste: I, hee is entred into Europe; and like the surging and ouerflowing ocean, frets at the shoare, seeking to breake the bounds, hauing gotten ground of the Church: but what doe I speake of outlings which haue yeelded ouer: see how he hath drawne the Starres from heauen? Euen them which professing Christ in his Church, doe take now the contrary part.

And now when wee see without the Church, the common enemies, brauing the poore Christians, despising our little number, yet lesse for sects and schismes, intestine and ciuill warre: when I see amiddest them which professe Christ, in one side hote fiery men, whetting their tongues in Pulpits, with curses and bitter words, preaching common Inuectiues, as if they

had

had warre with one part of their hearers, holding their scute or buckler of Predestination ouer the side they fauour, and powring out plagues and curses νιφάδες πίπτουσαι χειμερίοισιν, like stormes in winter: on the other; When againe I see our aduersaries with bloudy Inquisitions, with fire and sword, armed, not onely with poyson in their mouthes, as lying, slandering, blaspheming, for that they count too little; but with treasons and all cruel instruments of death; sharpned with spite and malice implacable, and seconded with hellish policy; *Heu quanta miseris strages Laurentibus instant*: what warres, what massacres doe threaten vs, God thou knowest. If euer Christs Church had warre, heere is warre: It is warre when the enemy batters the walls: What is it when *hostes habet muros?* When our enemy possesseth our walls: So had wee when wee drew within the walls of our Church that *monstrum, infelix*: full of armes and armed men, as the Trojan Horse; which hath not ceased to practise all cruelty and hostilitie in the Church. And if euill were then to be feared; how is it now, when the enemy commeth out of the sides and bowells of the Church? when he is gotten into the Pulpits, and hath diuided our small number, and pretending nothing but the pure Word hath sowen that sedition, that parts are taken, that it is growne to mutiny to sides, that almost through the whole kingdome euery towne is at open faction; Preacher against Preacher; hearer against hearer? One side goes from the Sermon discouraged, and marked out for reprobate: the other hath grace and comfort, as solely elected: Then spies are sent abroad for more hearers: this man is graced and magnified as the onely Preacher; if another come, they will not heare him. And hath not this fiery disposition attended to ruinate the very foun-

foundation of the Church, as in Brownists and Barrowists. But you will say these are zealous and godly men; they minde but to mend the couering, and alter somewhat of the old building. Be not deceiued, for it is to be feared they will downe with all: for the new sides doe heare them as the onely Preachers, and they haue cast imputation on their fellowes, of Errour and Popery. But be not deceiued, deare Christians, these are not they which brought you out of darkenes into light: which stoode and fought for your Faith and the Gospell, when the Truth was at a lowe ebbe, and the Church had neede of stowt Souldiers in the cause of Christ.

Horatius. *Non his Iuventus orta parentibus,*
*Infecit aquor sanguine* ——
No lusty youths, nor any of this race,
Did euer shed their bloud in such a case:

They were *Ridleys*, *Latimers*, and *Cranmers*, playne Souldiers, fighters, not boasters, which died for Christ and his Gospell in those dangerous times: they cared for the body of Religion, not striuing for the shadow. They had the compleate armour of righteousnesse, they did not contend about the guilding and enamelling. They fought indeed, not beating the Ayre with wordes: they warred with the common enemy, and left not the sword sticking in the sides of their fellowes. But see how the Serpent is still a Serpent: He is out of hope to hurt vs by our enemies abroad, now he seekes to bring the same ruine on vs by our selues. If he cannot procure our downefall for want of preaching, he will doe it by preaching, if he cannot hurt vs by hiding prayers in a tongue vnknowne, hee will make vs despise them in a tongne knowne, if he cannot obtayne the rule as he is Prince

of.

of darkenesse: He will in a counterfeit forme attempt vs like an Angell of Light.

By these let vs learne what we ought to be: not onely good souldiers, *but labouring, suffering euill. First, is a good souldier, then, suffring euil:* For an euill man is no souldier, but an enimy of Christ, *Transfuga, a run-away:* he hath forsaken his colours, and giuen ouer the cause. If we be good, then shall we be sure of enemies: when first we become good, then the fight beginneth. *My* [a] *sonne, when thou commest into the seruice of God: stand fast, and feare, and prepare thy soule to temptations.* As soone as Christ [b] was declared the sonne of God, instantly [c] Satan declared himselfe an open enemy; and this euery child of GOD shall proue in himselfe. What perill was Saint *Paul* in whiles he was [d] a persecutour? was it not a sweet world to apprehend, to binde, to imprison whome he listed? But when he is conuerted to Christ, heare what he saies: [e] *In Perils of water, of Robbers, of his owne nation, of the Gentiles, in perils in the Citty, in the Wildernesse, in the Sea, in perils of false brethren.* See how the world is changed; now he must iourny, be weary, watch, fast, hunger, for our goodnesse will not free vs from danger, it is the cause of danger, as we see in [f] *Abel.* Are not men slaine for their goods? so the treasure of Godlinesse is the sole cause of the enimies assault: he will venture most for the richest booty. Thus the wicked haue a trebble aduantage of the Godly: First, their heauen is heere on earth, they are in their owne country, they seeke no farther. Secondly, they haue no such treasure being voyde of grace, *cantabit vacuus coram latrone viator: He that hath neuer a peny in his purse, neede not feare robbing.* Thirdly, their friends are here, the world loueth him: So stands it not with the Saints of God, whose country is not the world; whose treasure is not in the world;

a Eccles. 2. 1.

b Mat. 3. 16.

c Mat. 4. 3.

d Act 9. 1. 2. Act. 26. 10.

e 2 Cor. 11. 26.

f Gen. 4. 4.

world; whose friends are not of the world.

I will briefly shew three things which belong to a good souldier of Christ. First, he must haue a good heart, the Deuill fights for the heart: who then will be a niggard of an hearts courage in an hearts defence? they say, *mens cuiusq; is est quisq;*, a Christian should be all heart: For so much as we deduct out of courage and resolution for Gods cause: so much haue we forfeited of our being and subsisting to Christ. Doe not Princes when they send treasure by land or sea, picke out the most stout, resolute, the most hardy and ventrous men? will they trust cowards? We haue grace from Christ as a g *depositum*, a treasure committed; h God hath put vs in trust: let not vs basly and cowardly giue it ouer. *Lucan* speaks of *Metellus*, which when *Iulius Cæsar*, entred Rome suffring the dishonor of the Citty and the breach of all lawes; yet when *Cæsar* brake open the doore of the treasury, thrust himselfe betweene: and would not let him passe without breaking through his owne sides. So the Poet hath.

g 2 Cor. 4.
h 2 Tim. 6. 10.

*Vsq; adeo solus ferrum mortemq; timere,*
*Auri nescit amor: pereunt discrimine nullo.*
*Amissa leges sed pars vilissima rerum,*
*Certamen mouistic opes.* ——

*O cursed gold thy onely loue when state and lawes decay,*
*Through fire & sword, & bloody death, doth carles make a-*
*Riches yee vilest part of things for you men kill and slay.* (way

Shall it be said so, the loue of riches feareth not sword, nor death? O no: let onely the loue of Christ contemne death. No sacke of a citty is so lamentable, as when the Deuill entreth into a soule: as when he cries downe with an heart, and synks the whole man into ruine, and perdition, we haue true enemies, why haue we false hearts, he which hewed vs as I may say, out of

the

the dust of the earth, was knowne to bring vs to an excellent piece of worke. Why then doe wee suffer that enemie which will breake downe all our carued workes, with Axes and Hammers? We want no courage to stout it and braue it in defence of our wicked liues, and lewd manners: we will beare no reproofe; we will maintayne it to the death; we are hardie and resolute to follow causes at Law; we spare for no cost: though our cause be weake, our heart is strong. A man is not afrayd to challenge his Brother into the field, and to seeke to shed his bloud, with hazard of his owne life, though he fight against God, and the iust Lawes, armed with vengeance: The World hath her Martyres, Sinne hath hers: What hath Religion? Come on deare Christians, let vs προκαλεῖσθαι; First challenge the enemies of our faith: We onely which stand for the truth of God haue a strong cause: Let vs not haue faint hearts. We fight against a fugitiue enemy, a Runnagate, whom our Captayne *Michael*, hath so wounded that if we but *resist him* [a] *he will flie from vs*: Our fellow Souldiers are all the Saints of God, Martyrs, Apostles, Prophets, Patriarchs; euen that royall Army of God: our *auxiliares copiæ*, our supplies, are the Angels in Heauen which pitch their [b] *Tents about vs*: whom if we could see, we should say, *That more are they that fight for vs,* [c] *then they that fight against vs.*

Our Captayne, our Leader is Christ Iesus, which [d] combated the enemy in single fight, and is *ascended vp on high,* [e] *Principalities, Powers, Mights, and Dominations, being made subiect to him*: Come on I say, courage for Heauen, for Christ, for the Crowne of glory: What Dwarfe wil feare to bid defiance to the strongest Champion, if a Giant will stand by and abet his quarrell? [f] *Dominus nobiscum*, The Lord is on our side, that Giant of infinite stature. [g] Heere what *Dauid* the

a *Iac.4.7.*

b *Psal.91.11.*
*Psal.104.4.*
*Psal.34.7.*
c *1 Reg.6.16.*

d *Mat.4.3.*
e *Ephe.1.21.22.*

f *Heb.3.6.*
g *Psal.78.66.*

Prophet saith, *Though an hoast of men were gathered against mee, yet will not I be afraid*: See a little Dwarfe in this Name, defie all names, *and Powers*, [i] *Angels, Principalities, Life, Death, Height, depth, things present, things to come: counting his daily killing for Christ, more then conquering.* For know we this, no man can be ouercome which hath a good cause; if his enemy kill him, his cause will saue him: then come what will, we onely which haue this cause of Christ can say of all our enemies, as *Socrates* said of *Anytus* and *Melitus*: *Me vero Anytus & Melitus necare possunt, nocere non possunt.* Our enemies may kill vs, but they cannot hurt vs. Finally, to make our courage lasting and durable, let vs behold our Lord Iesus, holding ouer our heads the Crowne of glory, and saying, *Vincenti* [k] *dabo*, to him that ouercommeth I will giue the Crowne of life.

i Rom. 8. 38.

Vese 37.

k Apoc. 2. 10.

The second, in a good Souldier, is to haue a good hand, or arme; for we must not be such onely as may not feare our enemies, we must make them feare vs; as *Pelopidas*, which when one told him, We are in danger of our enemies: Why said he, more then they of vs? For why should we feare carnall, or couetous, or cruell men? if the arme of our Faith be extent and strong, they shall rather feare vs. I say then, *Hostem qui feriet mihi erit Carthaginiensis.* He that strikes an enemy of Gods, shalbe to me a good Christian. Strike at Atheists; downe with proud *Goliah*; pull away the visards of hypocrites, and hit them in the faces; feare no mans person, no not the Giants: For wee haue a Sword of that temper and sharpenesse, which *will diuide and pierce* [l] *the diuisions of the Spirit, and the ioynts and the marrowes*: But if the Sword be neuer so sharp, what hurt can it doe if there be no hand to strike? If *Dauid* haue neuer so smooth a stone in his scrippe, if he want a Sling to throw him out, how can hee hit

Ennius.

l Hebr. 4. 12.

Goliah

*Goliah* in the forehead. *Plutarch* writeth of *Coriolanus*, in his life; that he vsed his weapons so ἐκ παιδὸς, that the vse made him so familiar that they seemed συγγενῆ καὶ ἔμφυτα, as if they had beene borne with him, or grafted into his hands. This benefit we haue from being conuersant in Scriptures, that we are able with ease to dart out and sling the word, to hit our enemies in their fore-heads. For which vse, Saint *Paul* commends *Timotheus*, [e] *Because of a childe hee was exercised in holy Scriptures*: and the word of God, in such, is like the Arrow in the [f] hand of a Giant, which draweth with that vnresistable force, that it will diuide the *very soule and spirit*. I should thinke it too little in such a case to haue a strong arme onely; both our armes must be strong and practised, that our enemy may not know our right hand from our left. *Plato* to good purpose in his *Republ.* counsailed men to be Ambodexters for this vse in fight: And for this *Hector* is commended.

e 2 Tim. 3. 15.

f Psal. 127. 4.

Ilyad.

νιφ' ἐπὶ δεξιὰ οἶδ' ἐπ' ἀριστερὰ νωμήσαι βῶν Ἀζαλέων.

*Of fighting well I know the Art,*
*With left and right to hurle a Dart.*

But if this be required in any fight, it is in ours, which haue enemies on both sides, on the right hand, and on the left: therefore Saint *Paul* exhortes vs, to haue [g] *the weapons of righteousnes on the right hand, and on the left*: that which way soeuer he strikes, we may ward him; whether he charge vs on the right hand of prosperitie, or on the left of affliction. Whether he fight before, as a Lion, or sleight it behinde, like a Foxe: whether he assaile vs without, [h] with his men-beasts, or within, by feares and temptations: whether hee reach at vs from aboue by Presumption, or from beneath with Despaire; I pray God wee be not found

g 2 Cor. 6. 7.

h 1 Cor. 15. 32.

such as *Milo*, which when he looked on those armes with which he had wrestled before, for the price, at the games of *Olympus*, could say of them; *At hij iam mortui sunt*: See, these armes are now dead.

The third thing wee require in our Souldier of Christ, is a good eye. For what vse is there in battell of either courage at heart, or strength of hand, to him which is blind? See this woful experience in Pagans & Heathen people; which haue profused zeale and constance to fight for hell, in the darkenes of their vnderstanding. And this is plaine in our aduersaries, whom might, zeale, persistance, resolution onely commend; wee might take for vndoubted Souldiers of Christ, had not blindnesse of heart turned all those weapons and powres of the spirit to fight against God. *Iudas*, when that rich Oyntment was bestowed on Christ, said; [c] *Ad quid perditio hæc?* But we, when the whole forces of our soules and spirits are bent and planted to demolish the truth of the Gospell of Christ, *To what end serueth this waste?* Therefore in one word our Sauiour saith; *If thine* [d] *eye be wicked, all the body is darke*: For if we misse in the goodnesse of the cause, and the rightnesse of intention, all is lost. And it is to be noted that he saith not, *Eyes*, but, *thine eye*. For one of our eyes, the left eye, it mattereth not if that be out, the worldly wisedome: For I take it, Christ intends the right eye: For the Diuell would make a couenant with vs, like [e] *Naash* the Ammonite, vpon this condition, that he may thrust out our right eyes. He careth not how quicke-sighted we be to the world, onely hee desires to GOD and his truth to make vs starke blinde. O eternall God looke vpon vs, and visite vs with light from heauen; for the earth is full of darkenes and cruel habitations. And in this case the word of God is to vs as those Perspicils were

a *Mar.*14.4.

b *Math.*6.23.

c 1 *Sam.*11.2.

to

to *Nero*, in which he saw the trickes and cunning of the Fensers, and their secret wards and thrusts, and the conueyance of their Art. From hence may wee see that great Fenser, and the mystery of iniquities, and learne to shunne his fiery darts, God grant wee may see in his light. I remember *Homer*, when hee speaks of *Aiax* fighting in a blacke mist, vnder a darke cloude, how he makes him cry to God for light, with such vehemency of passion, as I know not if he expresse the like in all his Workes. *Suetonius* *Ilyad. 5.*

Σεῦ πάτερ, ἀλλὰ σὺ ῥῦσαι ὑπ' ἠέρι υἷας Ἀχαιῶν·
Πόιησον δ' ἀιθρην, δὸς δ' ὀφθαλμοῖσιν ἰδέσθαι·
Ἐν δὲ φάει καὶ ὄλεσσον, ἐπεὶ νύ τοι ὄυατὸν ἔπλευ.

Ioue, *Father, saue the sonnes of Greekes*
*from this darke pitchy night,*
*Make cleare the ayre, dispell the mist,*
*and kill vs in the light.*

Giue vs (O Lord) the light of Grace: remoue from vs all darkenesse of Vnderstanding, and kill vs in the light of thy sonne IESVS CHRIST. My last part followeth.

*What wee should not be.*] Wee must not be intangled with worldly businesse. I take not any of these words metaphorically spoken: but in the first and proper sense: for bodily fights are but shadowes to this of the spirit, which is the onely true fight: and say we must borrow words, for our better vnderstanding, to expresse spirituall things in their kinde: earthly things doe lend heauenly things words, but heauenly things doe lend earthly things signification. So they which fight but for earthly things, doe not, till they haue gotten the victory, meddle with the things of this world; much lesse should we which goe in warfare for heauen. For this implication or stopping at things

in the way, is a let to the victory: which if it came but single and by it selfe, were farre more to be desired of a good souldier, than any thing which can be had without it. But the victory brings in these spoyles with it, and whatsoeuer else mans heart can desire: especially this victory, after which shall be no more warre,[a] no enemy left; and the purchase shall bring with it all spoyles, riches, honour, security, peace, triumph, glory and blisse eternall. If we could consider the benefit and fruit of this victory, all the Kingdomes of the earth could not serue to make one fetter to tie vs heere: and those greene cords of the loue of riches, and worldly pleasure, and honour, which so binde our desires, we should breake, as *Samson* did his Bands, like to Towe when it hath felt the fire: So absurdly then doe they which neglect this end, to which they are called, and lie ensnared with impediments of emoluments which lie in the way: as if a man, being shewed where a rich treasure lay, should neglect to digge it forth, contenting himselfe with the Rushes and Bennets, which grow vpon the ground.

a 1 Cor. 15.26. & 55.56.

I will content my selfe onely to resemble these men to such as catch at the spoyles before the enemy is ouerthrowne, or the battell wonne: whose first let is, because that *ardor pugnandi*, that alacrity of the minde, and heate to fight, which should be in a Souldier, begins to cease. This we see in many worldlings, which beganne with a zeale and feruor of the spirit; but that heate and burning of the spirit is now abated and retarded. They grow colder and colder to heauenly things, till at last they shrinke and fall away. If they be not starke cold, yet they are not hot: and of such we may heare the Apostle complayne, [b] *Demas hath forsaken me.*

b 2 Tim. 4. 10.

Secondly,

Secondly, being made rich, they grow timerous: For the nature of these earthly things is, to beget diffidence and feares, and jealousie; because our worldly riches haue many suiters, and many competitours, which seeke by flattery and sleight to vndermine our estates, and pilfer away our happinesse: so many enemies, not onely of rust and mothes, but of [a]*Theeues which breake through and steale*: so all our study and care is now deriued from heauen, to guard and watch these base gatherings, that we may justly complayne, *Our feete are set in the snare*: What snare? In the snare of the Diuell. Saint *Paul* telleth vs [b]*in laqueo Diaboli*: So these first stole away our zeale, and we beganne to faint; now they haue taken away our courage, and we are turned cowards. And now for feare wee durst not speake the truth: especially if wee should offend some great person. To omit other feares, wee will change our religion and profession too, rather than suffer losse. But say we are not brought to this triall: See the rich mans feare when he comes to die: I meane not his which hath riches, but his which loues riches: I say, when he comes to the last stroke, and should be full of fortitude; for [c]τὸ λοιπὸς στεφανῶ, now it is come to the crowne: What can wee stirre such men vp with the view & speculation of heauenly things, of which their hearts haue beene so long naked and dispossest? Now is the time of feare, the thiefe is come which begins to dig through the wall: all is full of trouble and terrour. When that soule, which was the least part of their goods, is swallowed vp of Despaire. When one poore Ague shakes all the frame of the house, as it would sinke all downe into hell: when they await the heauy doome of the Physition, as the thiefe doth the Sentence of the Iudge: when that strong enemy, I meane their owne fleagme and spittle hath so wofully besieged

a *Psal.66.11.*

b *1 Tim.6.9.*

c *2 Tim.4.8.*

beſieged their life; when groanes and ſtitches, and burnings, and ſhakings, begin to hale and pull thoſe fat Bulls out of their rich paſtures; thus doe they periſh that haue renounced this warfare for the Kingdome of Heauen, and wrapt and ſnared their ſoules in the loue of this preſent world: whoſe condition was worſe then that of Swine: to whom life was giuen in ſtead of Salt to keepe them from ſtinking: and now ſee what followes; we haue loſt our courage, and our enemies haue found it; we haue deuiſed to tie our ſelues ſo faſt that they may take vs, and carry vs whether they will: take we heede then, leaſt that which is moſt dangerous, the enemy ſet not vpon vs while we are *ſub ſarcinis*, vnder our burthens: For, that I may conclude, wee gather not the ſpoyles heere, for they are not earthly things, but *Ioy, Loue, Truth, Peace* [a] *of conſcience, and the fruits of the Spirit, with the Kingdome of Heauen and life eternall*: of theſe rich booties doe our enemies robbe vs, and theſe are gathered in Heauen.

h Gal. 5.22.

Againe, in this life the fight is not ended: [b] *No man is crowned vnleſſe he haue lawfully ariued.* Shall we ſeeke to triumph before the victory? Laſtly, the Souldier muſt not take the ſpoyles, but the Generall muſt diſtribute them, which viewes the whole Armie ouer, and ſees who fight beſt in their ſeuerall ranckes and Stations: ſo doe earthly Princes to them which haue deſerued beſt in the warres: To ſome they giue gifts, to ſome honour and Knighthood, to ſome Lands, to ſome the ſeate of Iudgement; and ſo doth our Lord IESVS CHRIST, looking downe from heauen on ſuch as ſtriue and wreſtle for his name and glory: to ſome gifts; *Him* [c] *that ouercommeth will I cloth in white aray*: to ſome Lands and poſſeſſions; [d] *Goe to thou faithfull Seruant, be thou ruler ouer ten Cities*: to ſome honour,

b 2 Tim. 2.5.

c Apoc. 3.5.
d Luc 9.17.

nour, [c] *he that ſhall doe theſe things, and teach them, ſhall be called great in the Kingdome of heauen.* Some he [f] maketh Iudges, *You which haue followed me in this generation ſhall ſit vpon twelue Seates, and iudge the twelue Tribes of Iſraell.* Let theſe giue vs to conſider what our calling is; we ſhould fight for the truth: but how many fight againſt the truth? as Heretiques, with what vehemency of ſpirits? rayſing vp all mans reaſon and force of arguments, ſeeking with all malice, ſubtilty, with extreame rage and cruelty, the detorſion of the word of God from it's end: vrging Scripture againſt Scripture: Which abuſe we ſeeing, may iuſtly crie ὀιπέτονες πτεροις βαλλόμεθα. *Weare wounded and ſhot through with our owne feathers*: Our enemies haue ſaid,

*Mutemus clipeos Danaumq́ inſignia nobis aptemus.*
Let's change our Bucklers while tis night,
And vnder Greekiſh Enſignes fight.

Virg. *Aeneid. lib.* 3.

We ſhould fight for God: but how many fight againſt him? Atheiſts, Blaſphemers, Swearers, which by their liues doe beare witneſſe againſt God: which neuer vſe his trembled name; but when they ſweare and blaſpheme, as if they would ſpit him out of their mouthes. Such we haue, which open their mouthes wide againſt Heauen, we heare them ſay: [a] *Our tongues are ours, who are Lords ouer vs?* We ſhould fight againſt the Diuell, we fight for him, when we will not confeſſe our ſinnes, but iuſtifie them, and ſay to the Prophets face [b] *Nay, but I haue not ſinned*: Thus doe we abſolue Sathan, and condemne CHRIST: this makes the Miniſters of God as welcome to vs as *Eliah* [c] was to *Ahab*: *Haſt thou found mee O mine enemy?* And as *Michaiah* was to the ſame *Ahab*, [d] *he neuer propheſieth good to me, but euill.*

We ſhould fight againſt the world; but we ſtand in

c *Mat.* 5.19.
f *Mat.* 19.28.
a *Pſal.* 12.7.
b 1 *Sam.* 15.20.
c 1 *Reg.* 21.20.
d 1 *Reg.* 22.8.

the worlds defence; as couetous men, will they ſuffer the leaſt diminution of their riches? nay rather periſh mercy, dye Almes-giuing, waſte zeale, be forfeited all the treaſures of Grace, to the vttermoſt wracke of ſaluation, & the loſſe of Heauen to boote. What Counſell, what Law, can we not finde to recouer an earthly loſſe? But Gods laws are not cared for. All our ſtriuings, buildings, plowings, ſaylings, doe obey Hell and the Diuell. If we could rippe vp the hearts of ſuch, we ſhould finde written in them: [x] *The God of this preſent world.*

[x] 2 Cor. 4. 4.

We ſh ould fight againſt the fleſh; wee are for the the fleſh: as gluttons, adulterours, drunkards, which in the combate betweene the fleſh and the Spirit, doe take the fleſh her part: which contrary to the rule of Saint *Paul*, doe *caſtigare ſpiritum*, chaſtiſe and ſubdue the ſpirit: their fleſh they nouriſh and pamper; their ſoules they ſtarue and famiſh, neyther laying hold of Gods promiſe, which is the ground wherevpon they ſtand, neyther caring for the word of God, which is their foode: neyther by Prayers and Meditations rayſing vp in them the ayde and ſtrength of faith, which is the ſword wherewith they muſt fight: So daily the bodie growes ſtronger, as if he ſhould ſay, *Who can conquer mee?* and [c] the ſpirit weaker, crying, *who ſhall deliuer mee?*

[a] Rom. 7. 21.
[b] Cor. 9. 27.
[c] Rom. 7. 24.

Laſtly, we ſhould fight for brotherly loue, but we trample it vnder our feete: elſe what doe ſo many diuiſions and ſchiſmes? Doe wee feare our part is too ſtrong, and hauing eſcaped the ſword of our enemies, doe we ſeeke to fall by our owne? But the actors of ſects doe ſeparate themſelues, as the onely ſanctified and choſen, deſpiſing all others, as Publicanes and Sinners. But let me aske, where there is among you *enuying,* [d] *and ſtrife, and diuiſions, are you not carnall?* You are not as this Publicane, or Sinner, are you not worſe? he is

[d] 1 Cor. 3. 3.

come

come neere to teare the flesh of IESVS, which hath rent his coat: But these may suffice. God grant that we all which haue our profession in CHRIST, may haue our minde for CHRIST; and not onely resolue to fight this fight for the Kingdome of Heauen in our seuerall stations, as we are to ioyne with the honour of God, the rescuing of our soules and bodies from the enemies of God; but in all our states and callings whatsoeuer, publikely, to behaue our selues like good labouring Souldiers of Christ our Lord; whether we be Counsailours, or Iudges, or Deligats for peace, or inferiour Officers, or priuate men, or Pastours of the flocke, or any wayes called: to thinke that to all doth belong this good labour, that publique peace and tranquilitie be defended, the truth maintayned, Religion preserued, the good encouraged, the wicked punished, and aboue all, GODS prayse and glory euer magnified.

*Now to God the Father, with the Sonne, and the holy Ghost, be all Power and Dominion ascribed, now and for euer. Amen.*

# THE CALING OF MOSES.

## The fourth Sermon.

EXOD. Chap. 3. Vers. 1. 2. 3. 4. 5.

Verse 1. *When Moses kept the sheepe of* Iethro, *his father in law, Priest of Midian, and drove the flocke to the backe-side of the desart, and came to the mountaine of God,* HOREB.

Verse 2. *Then the Angell of the Lord appeared to him in a flame of fire, out of the middest of a Bush: and beholde, the Bush burned with fire, and the Bush was not consumed.*

Verse 3. *Therefore Moses said, I will turne aside now and see this great sight, why the Bush burns not.*

Verse 4. *And when the Lord saw that hee turned aside to see: God called vnto him out of the middest of the Bush, and said,* Moses, Moses: *And he answered, I am heere.*

Verse 5. *Then he said, Come not hither, put off thy shooes from thy feete, for the place whereon thou standest, is holy ground.*

IF this place of Scripture had moued me to but an intent of handling the seuerall parts, according to their just weight and substance; I must of necessity haue giuen it ouer, and layd this burthen

burthen on some other, whose shoulders could haue better borne it than mine can, and haue chosen some foords and shallowes of other Scriptures, through which more easily I might haue waded. But sithence I haue no other purpose than to gather from these branches, such fruit as hangeth lowest for my reaching, I hope I shall offend no reasonable Hearer.

The generall Scripture, which hath in it, the Calling of *Moses*, sheweth vs, first, who called him, *God*, *Verse* 4. *Verse* 2. *The Angell of the Lord*: secondly, the place generall; *Verse* 1. *The Desart*: thirdly, the particular place, *Verse* 4. *Out of the Bush*: fourthly, the manner of Calling; familiarly by name, *Moses, Moses*: fiftly, *Moses* his readinesse; *Heere am I*: sixtly, a Prohibition, *Come not hither*: seauenthly, a Commandement, or Exhortation, *Put off thy shooes from thy feete*: eighthly, a reason; it may be of both; *For the place where thou standest is holy ground.*

There is no doubt but as often as God appeared to our Fathers, making himselfe manifest by some signe: so often hee stouped downe from the height of his Majesty, and (as wee may thinke) went forth from himselfe, to come nearer to them. For that which is most vnworthy of that Diuine majestie, to borrow a Body or a Face of his Creatures for a time, is yet the greatest vouchsafing wherewith hee can vouchsafe vs, and the possiblest meanes he hath, to make vs, whiles we are here in the flesh, attentiue, and to wonder at his greatnes. The same God doth stoupe downe and bow himselfe to vs when he speaketh and calleth by his word out of the lippes and mouthes of his Prophets and Ministers: and there is no difference betweene that trembled Majesty, which spake to *Moses* miraculously, and to vs ordinarily. But this is the end of extraordinary calling, that they haue extraordina-

ry effects: & to whom God doth appeare by ſtrange and fearefull ſignes and wonders, in them he ſheweth more wondred workes of his power.

Had not God called *Moſes*, who could haue perſwaded a ſilly poore man, a ſhepheard, in the wilderneſſe, ſuch an one as [a] before fled from the face of one man, to oppoſe himſelfe to a mighty kingdome, to a whole Nation? Had not God inſpired, how could one naked man, with a little wand in his hand, whip *Pharaoh*, and his kingdome, and ſmite the whole land, and hauing firſt beaten him with haile and [b] ſtormes, after he had almoſt eaten him vp with Lice, *Exodus* 8.17. and Caterpillers, *Exodus* 10.13, after hee had ſhaken him with thunders, and ſcorched and blaſted him with lightnings, *Exodus* 9.23. powre him out and his whole hoſte, like dregges into the Sea?

Now for the calling of *Moſes*, wee muſt conſider this followed another calling of his: namely, his inward calling, with which he was called before: it was then an outward calling, yet not that outward which is oppoſed to the inward: for ſo, *many are called*: But a certaine deputation of a purpoſe which God would publiſh and make manifeſt by him, whom by warrant of this calling, as by Commiſſion, he would authorize to ſit in his owne place, and to viſite *Pharaohs* houſe: in regard whereof he ſaith; [c] *I will make thee Pharaohs God.*

So now *Moſes* conſidering the highneſſe of him that calleth him, ſhall little regard how vilely men eſteeme of him, being aſſigned by him, before whom, not onely all earthly Kings and their kingdomes, but the heauens themſelues are lowe.

And againe; *Moſes* conſidering the power of him that calleth him, ſhall now deſpiſe his owne weaknes, and a thouſand ſlow tongues.

[a] *Chap.* 2.15.

[b] *Exodus* 9.24.

[c] *Exodus* 2.11. *Hebr.* 11.27.

[d] *Mat.* 20.16.

[e] *Exodus* 7.1.

And

And further, looking into the end for which he is called, to deliuer his brethren from their bondage, and affliction; ſhall comfort himſelfe, not onely againſt the hardneſſe of his labour, and the obſtinacie of blind *Pharaoh*, but againſt the bitter murmurings of his own brethren, and the hardneſſe of their hearts.

And laſtly, *Moſes* calling to heart that wonderfull vouchſafing of the Diuine majeſty; firſt, in looking vpon a people which were afflicted with ſo cruell bondage; but eſpecially in looking on him, which was afflicted by the afflicted in a lower degree of miſery than bondage: to make him their Leader, to make him *Pharaohs* God, to furniſh him with all helpes, to grace him with the familiarity of his owne preſence: how gladly ſhall hee conſecrate all his power and ſtrength to this ſeruice, to Gods buſineſſe, with care, with reſolution, with all his heart?

But we muſt obſerue, that albe, it be heere written, *God called him*; yet in the ſecond Verſe, we finde the *Angell of the Lord appeared to him*. If we deſire to know who this Angell ſhould be, which in the ſixt Chapter, *verſe* 3. calleth himſelfe by the name of *Iehouah*, and taketh to him the glory of the eternall Godhead, wee may ſafely with the Fathers, take him for the eternall Sonne of God, in regard of his perſon of a Mediator: Which perſon albeit he did after take vpon him, when in the fulneſſe of time hee tooke our fleſh, yet he bore the figure and image thereof from the beginning. And to this purpoſe, Saint *Paul* calleth him the [a] Leader of the people in the deſart. For albeit he were not yet come, yet might his Predeſtination to that office, be of that force, that hee might make himſelfe knowne to the Fathers vnder no other habite: For all the communication they had with God, was by no other meanes, than of the Meſſiah,

[a] 2 *Cor.* 10. 9.

which

which was promiſed: which although he were the eternall Word, that is, God himſelfe: yet might he in reſpect of his future Office and Embaſſie, borrow the name of an Angell.

And farther be it that the eternall Sonne of God did appeare to *Moſes*; yet could not this hinder any thing, that hee appeared by an Angell, more then that, when God appeared to *Abraham* in the likeneſſe [b] of three Angels, for that there alſo the Angels ſpeake in the perſon of God: (at the *time* [c] *appoynted I will returne vnto thee, according to the time of life:*) It is no extraordinary thing: for the Prophets themſelues, which beare Gods meſſage, doe ſometimes take vpon them Gods perſon, and ſpeake as God ſpeaketh: as [d] *Eliſha*, ſecond of *Kings*, *Ch* 6. *verſ.* 16, which vſeth the ſame words: and *Eliah*, the firſt of *Kings*, *Ch.* 21. 20.

b *Gen.* 18. & *Verſ.* 14.

d 2 *Reg.* 6. 16.

Onely this may ſuffice to be gathered from this place, that whatſoeuer God ſpeaketh by his Angels, is of as much certayntie as if Gods owne mouth had ſpoken it, I if he leaue Angels, and chuſe Shepheards and Fiſhermen to doe his meſſage, the authority is no leſſe then if it had beene thundred from Heauen, or vttered by an hoaſt of Angels, or written in the Heauens, or ſpoken from Heauen by the mouth of the Sonne of God, from the right hand of God: for although the Angels of Gods Church heere on earth be by no meanes to be compared with thoſe bleſſed mindes, for excellency of ſubſtance or immortality, or pureneſſe from ſinne: yet are they not inferiour to them in reſpect of their meſſage, if they be not aboue them in regard of their office: which is greater then to ſit vpon the Spheares of Heauen, and to bring the Sunne to his daily courſe: to vphold the earth, to diſpoſe ſeaſons and times, to inflict famines and peſtilence: for to them only is committed the diſpenſation

of

of the word of Life, the[a] power of the keyes of the Kingdome of Heauen,[b] the Administration of the Sacraments, they wash you with liuing water in Baptisme, *In the name of the Father, and of the Sonne, and of the holy Ghost*; they reach you the flesh and[c] bloud of Christ in the Lords Supper; they lift you vp to Heauen by preaching of that powerfull word, the least iot and title whereof shall not passe,[d] *when heauen and earth are passed away*: and for this cause, although an Angell appeared to[e] *Cornelius*, he went no farther then to messenger him to Saint *Peter*, which should tell him what he should doe: I, when CHRIST[f] himself appeared to *Saul*, and spake to him from Heauen, yet he gaue to *Ananias* this honour, that he should be the instrument of his conuersion, and of his receiuing the holy Ghost. Let no man then now looke to be[g] called out of a bush burning with fire, or by a voyce from heauen, sithence God doth as vndoubtedly call vs daily out of the mouthes of his Ministers and Preachers, and speake by them as familiarly as he did by *Moses*: and if they be Ministers to you of Grace, and Life, and the riches and glory of the Kingdome of heauen; let it not grieue you with good consciences to be Ministers to them of the perishing things of this world: neyther despise you them, because they are men, and sinners as you are: for God which deputed them, did it not for want of Angels; but in calling them, he preferreth your nature. Hee knowes their vnworthines better then you, yet he honoureth them: Doe you dishonour them whom God honoureth? What then? doe you blaspheme the good of your brethren, for which you are to giue God thanks? I, and some there are which load them with disgracefull termes, and rayling words, such as the[h] Angell sustayned not to giue to the Diuell himselfe. The spirit

a *Mat.* 16. 18.
b *Iohn* 20. 23.
c 1 *Cor.* 10. 16.
d *Mat.* 5. 18.
e *Act.* 13. 6.
f *Act.* 9. 4.
g *Vers.* 17.
h *Iud.* 9.

himselfe calleth that blinde and careleſſe Miniſter the
b Angell of his *Church*: Doe we eſteeme them whom
the mouth of God calleth Angels, as the baſeſt of all
men? Are you wiſer then the holy Ghoſt? or can you
conſtitute a better forme of gouernment in Gods
Church then God himſelfe hath ordayned? Doubt-
leſſe none can ſet little by the Miniſters of c Chriſt,
but they which haue hated him firſt. Wee cannot
reach at his Heauens, we cannot touch his Sunne nor
Starres, nor diſorder the leaſt of his workes heere on
earth, and yet we oppoſe our ſelues to that, to which
God hath giuen a farre more excellent being, namely,
*the word of truth*, the image of his glory, the ſword of
of his Iuſtice, the Scepter of his Kingdome.

Our ſecond circumſtance followeth. The Place ge-
neral, out of which *Moſes* is called; the *Deſart*, &c. The
d Prophet ſhewing that no man can flie from the pre-
ſence of God: neyther by aſcending into Heauen, or
lying in Hell, or dwelling in the Sea, &c. As hee pro-
ueth, that if we doe wickedly, we lye open alwayes to
the vengeance & wrath of God; ſo he enforceth, that
if we doe well, nothing can take our reward from vs.
What maruell if then God ſearch the Wilderneſſe for
his ſeruant *Moſes*: doth he not vſe to ſearch for his ſer-
uants, the e dennes of Lyons, f and fiery Ouens, g and
the bottome of the Sea, and the bottome h of the
graue? For as he reioyceth to bring hidden wicked-
neſſe to open puniſhment; ſo he more delighteth to
bring ſecret godlineſſe to open light and glory. Al-
though then *Moſes* thou be caſt forth into the Wil-
derneſſe, into the place of Dragons, to haue thy abi-
ding with i *Zym*, and Dragons, and Oſtriches, and
*Ohim*, &c. yet heere God looketh vpon thee. The ſame
God which ſaw thee k when thou fleddeſt from thy
Brother: I, the ſame God which ſaw thee when thy

b *Apoc.* 3.14.
c *Ioh.* 15.18.
d *Pſal.* 139.8.
e *Dan.* 6.22.
f *Dan.* 3.24.
g *Ion.* 2.17.
h *Ioh.* 11.38.
i *Iſay.* 13.21.
k *Cap.* 2.13.

Mother

Mother which bare thee, forsooke thee, and shut thee vp in a little Arke [l] of Slime and Pitch, and cast thee forth among the Bulrushes, and left thee floating vpon the water.

We see, as the littlenesse or vnaptnesse of the persons, cannot hinder God in executing by them works of wonder, no more can the vnlikelinesse or vnaptnesse of the place. He can make as many Springs to flow out of the rocky Desart, as from *Apenninus*, the father of Riuers: hee can store the waste and roaring Wilderneſſe with as much prouision as fruitfull *Ægypt*: he can leuye as great an Armie from *Sina* bushes, as from the middest of *Pharaohs* Kingdome.

But what is the reason that God appeareth to *Moses*, rather in the Wilderneſſe then in *Ægypt*. Haue the *Ægyptians* onely driuen out *Moses* from them? Haue they not also chased God away? He cannot abide in *Pharaohs* Court, there is so much hardnesse in *Pharaohs* hart: he cannot abide in their land for their cruelty, nor in their Temples for their Idolatry: It was a poore entertaynement, that the Lord of life, when he came to dwell with vs, and to inhabite our flesh; that hee must be driuen to seeke the Asses cratch, and that our vnthankefulnesse did thrust the God of life into a Stable: but it was harder that quietly the Babe IESVS could not enioy that, but *Mary* must be driuen to flie by the way of the Wilderneſſe) into [m] *Ægypt*, to hide her Sonne, for feare of *Herod* and the Iewes. Why doe we thus banish God from vs, and chase him forth into remote, and farre Countries, from whence he will not returne but to smite vs, and iudge vs, as he did the *Ægiptians* heere? Why doth hee rather dwell in the thornie bush then in *Pharaohs* heart? He is not in *Samaria*, but he is in the Desart with [n] *Eliah*: he is not with *Belshazzar*, in his Pallace *Dan.* 5. but he

l *Cap.* 2. 3.

m *Mat.* 2. 14.

n 2 *Reg.* 19.

he is with *Daniell* in the denne of the Lyons, *Dan.* 6.

p *Gen.* 19. p He is not in Sodome, but hee is in the Mountaine with *Lot*: He is not with *Saul* in his Tent, but he is

q 1 *Sam.* 24. with q *Dauid* in the caue. Oh our vngratefulneſſe, nay our wretchednesse, if where we are moſt, there God is leaſt.

3 Now for the third part in order; the Place particular. It ſhould little boote to ſet downe the varietie of the opinions of them which haue interpreted this viſion: but God had doubtleſſe his ſecret heere. Some apply it to the *Iſraelites*, and their peruerſe diſpoſition, which were alwaies like the thornes which reſiſtes the fire. Some take for the Buſh, the wombe of the bleſſed Virgin; ſome the bodie of CHRIST. I will not maintayne theſe opinions, neyther will I impugne them, but we more ſafely compare this viſion with that

r *Gen.* 15. 17. of r *Abrahams*, where God appeared to him in a fire-brand, out of a darke Fornace: The reaſon is, God ſuffreth not his people to be extinguiſhed in darkenesse. The afflicted and oppreſſed people of Iſraell, we may reſemble to the low ſhrub or buſh: The tyranny of *Pharaoh*, to the fire burning in the middeſt; which had conſumed them, had not God miraculouſly preſerued them. So by the preſence of God the buſh

s *Pſal.* 46. 5. ſcapes the fire, as it is written, that although s *the flouds lift vp themſelues againſt the Sanctuary of God: yet it ſhall not be moued, becauſe God is in the middeſt of it*: Saint

t *Heb.* 12. vlt. *Paul* ſaith of God, *our God is* t *a conſuming fire.* But *Moſes* can ſay, our God is a preſeruing fire. To the *Egyptians* he was a conſuming fire, but to the *Iſraelites* a preſeruer from fire. He conſumed the Captaynes of

u 2 *Reg.* 1. 12. v *Ahaziah*; but he preſerued *Eliah*. Hee x conſumed

x *Dan* 3. the Princes of *Nabuchodonoſor*, but he preſerued the three children in the middeſt of the fire. *Iſay* was preſerued by this fire; for when God touched his mouth

with

with a coale burning from the Altar, he heard; [a]*Thine iniquitie shalbe taken away, and thy sinne purged*. And although the fire be now out of the Bush, yet Christ hath brought fire [b] anew from heauen and left it burning in the Tongues [c] and Lippes of his Apostles, and made them the [d] Lights of the world.

Now touching the Vision. No doubt but *Moses* was wonderfully astonished with the miracle: he goeth aside, to wonder, to gaze at this strange sight. But these, if thou compare, *Moses*, with those miracles which God wil worke by thee; with those great wonders in Ægypt, with his continuall appearing to thee in a Cloude by day, and in a Pillar of fire by night: This burning flame, I say, if thou compare with these, and with Mount [e] Sinai, burning all with fire, it shall seeme to be but a little sparke.

And yet that great deliuerance of Gods people, which was wrought by *Moses*, at which all the earth trembled, which filled all hearts with astonishment, which was done with so mighty an hand, & outstretched arme; compare we it to our deliuerance in Iesus Christ; and it will seeme but as shadow to a body: and lesse indeede than a little sparkle to a great flame. What is their deliuerance from Ægypt to our [f] deliuerance from Death and Hell? What the leading of them through the red Sea, [g] to our washing in the bloud of Christ? What the standing of the Sunne at the prayer of *Ioshuah*, [h] to the descending of the Sunne of God into the world? What the slaying of the first borne in Ægypt, to the [i] crucifying of Iesus Christ the Lord of Life?

Come we now to the manner of his calling, which is the fourth in order. Heere we learne first, that this was no dumbe shew, to terrifie the holy man: For it hath Doctrine annexed to establish his minde. And

a *Isay* 6.7.
b *Luke* 12. 49.
c *Acts* 2.3.
d *Matth.* 5.14.
e *Exod.* 19.18.
f 1 *Cor.* 15.35.
g 1 *Iohn* 1.7.
h *Iohn* 1.14.
i *Matth.* 27.

4.

indeede the miracle is great, but the calling of *Moſes* is greater. And God calleth *Moſes* by name, familiarly, which telleth him, that now hee hath a kinde of fellowſhip and acquaintance with God: that he muſt now walke with God, and forget his father and acquaintance in the fleſh, and his flocke of ſheepe, and the world, and follow his calling. For God by ſpeaking to him in this ſort, doth enter and inſinuate himſelfe into his minde; and moue him to regard his daily walking, as a continuall judging. For how muſt they walke, with whom Gods eie doth alwayes walke, as an indiuiduall [a] companion? Now God by nameing vs when hee calleth, ſhewes, that hee knowes vs when he ſpeaketh not. He calls vs in time, he knowes vs before time: when he calleth, he is not neerer to vs than he was before, but he teacheth vs to draw nearer to him. But this is the leaſt we can imagine of God, to thinke hee walketh with vs as an indiuiduall companion: for hee walketh in our ſoule, and betweene the diuiſions of our ſpirit, and treadeth a ſecret path in our heart and vnderſtanding, which no man knoweth but himſelfe. There is neuer a fold or wrinkle in our minde, but he knoweth it altogether.

a *Ierem.* 16.17.

Neither is this ſo onely; God is nearer to vs than we are to our ſelues. He ſeeth ten thouſand things in our minde and thought, which we ſee not; therefore Saint *Iohn* faith, [b] *God is greater than our heart*. To our thought, men, and Angells are blinde; to God our thought is blinde. How many ſinnes can hee obiect which haue fled the ſecretnes of our thought? What is more ignorant to him than our beſt vnderſtanding? How many things which he will doe by vs, doth hee better know before they are done, than we after? Well may the Prophet ſay, *Such* [c] *knowledge is too wonderfull for me*. Neither may we wonder at any thing more

b *Iohn* 3.20.

c *Pſal.* 139.6.

than

that that the trembled presence of God is no more regarded of vs. We shame not to doe that in the presence of God, which we blush to doe in the light of the worst Boy we keepe. The first step that wee should tread in our calling, should be the forsaking of the world: I, of our selues. The world will not onely entangle vs, if we stand still, but if wee runne through it. Our calling is a daily striuing, and a continuall fight: and the Countrey we seeke, must be [a] won ne by violence.

a *Matth.* 11. 12.

But speake we now of *Moses* his readines, *Here am I: Moses* did not as *Ionas*, which was sent to Niniuie, [b] *and went to Tarkish*: nor as the men in the [c] Gospel, which were bidden to Supper, *and went to their Farmes:* nor as hee [d] which said *hee would goe, and did not*. For in saying, *Heere am I*, he tendreth his obedience before he knoweth what he is commanded. We know not what God may command, but this we know, we must obey whatsoeuer God commandeth. If he intend to worke wonders by vs, if vpon vs; if he call vs to be Leaders, or to be led. Some he calleth to honor, some to mourning, some to imprisonment, some to suffer: We are not chusers of our estate, but must act that part which God enjoyneth. This onely wee know for certaine, that then we haue performed the greatest part of our duety, when our heart is ready. But we doe all things sauing those which God requireth. God calleth vs one way, we goe the contrary: God [e] called vs to a sweet supper, we refuse to come: the world calleth vs to trauell, and sorrow, and care, and we follow the world. There is as great a [f] gulfe betweene vs and our calling, as was betwixt *Lazarus* and *Dines*. Hee goeth farre (they say) that neuer comes backe againe. We haue gone farre from God, and we haue not returned. The Lord hath said, *Returne*, and we would not returne. He hath set his face

b *Ionas* 1. 3.
c *Luke* 14. 18.
d *Matt.* 21. 30.
e *Luke* 14.
f *Luke* 18. 26.

to

to vs: we haue turned our backes to him. He hath giuen vs a long time to ſinne. The childe which was borne of a King (as we reade ſtoried of *Paris*) and caſt forth, and taken vp of a ſhepheard, as long as hee knew no other, did contentedly liue a ſhepheards life: but when he was told, his father was a King, did ſcorne that baſe life, and repayred to his father. If wee, not knowing how highly wee are deſcended, haue thought it good to intangle our ſelues with the things of this world, too baſe and meane for our calling. If periſhing and vaine things haue held vs contented to leade our liues in this thrall and baſeneſſe; yet now, knowing wee are more than the ſons of Kings, I,

a *Ierem.* 2. 27.

b *Rom.* 8, 14. 17

b ſonnes of the moſt High God, and heires of his kingdome, let vs not deferre to flie the ſhadow of this world, and to lift vp our ſelues to that glory which is prepared for vs; knowing that our heauenly Father, not onely looketh for our comming, but daily ſendeth and calleth for vs.

6. Now a word of the Prohibition. *Moſes* had ventured too farre, forgetting himſelfe; drawne as men are, raſhly to gaze and prie into ſtrange ſights. But this is not the way to come before God, by aſpiring, and curiouſneſſe, but with reuerence and trembling. When wee caſt our ſelues downe loweſt, when wee ſtand fartheſt off in humilitie, then are we neereſt to God. If we conſider our vanitie and preſumption, we are many times too neere to God: but in feare and reuerence wee are neuer neere enough. But it is worth the noting; how *Moſes* is called, and forbidden to come neere.

When the Angell was ſent to *Mary*, whoſe aſpect and preſence troubled her, ſhe was forbidden to feare:

c *Luke* 1. 30.

c *Feare not Mary*. But, this Angell appearing to *Moſes*, becauſe he is not troubled at the ſight, hee is in a manner

manner commanded to feare, and ſtand farther off. The bleſſed Virgin was forbidden to feare, becauſe ſhe had found fauour with God: and *Moſes* is commanded to feare, becauſe he knowes not what fauour hee had found. For he gazed onely, as one that ſawe a ſtrange ſight by chance, not looking into Gods vouchſafing; not conſidering what mercy God ſhews him. But being inſtructed by God, you neede not bid him feare, as we ſee in his ſtanding off. And ſuch is the weakenes and vilenes of vs mortall men, that we cannot ſuſtayne the ſight and preſence of the leaſt of Gods Angells without ſhaking and trembling, though they appeare in a forme, tempered and ſuited to our weakeneſſe: Therefore, when *Mary* the mother of Chriſt ſaw the Angell, [a] *Shee was troubled*: the [b] *ſhepheards were afraid*: [c] *Gedeon, alas, I ſhall dye, for I haue ſeene an Angell*: *Daniell*, [d] *Feare not*. And an Angell is neuer almoſt ſent, but with a *Feare not* in his mouth, but the effect is good: for when the trembled preſence of God hath poſſeſſed vs of an wholeſome reuerence and feare of the Diuine maieſty, hee doth by words of comfort take it away, ſhewing that he is great for our good, and for the confuſion of our enemies. So our feare and reuerence is invited, our curioſitie and preſumption is rejected. But this I ſay, if Gods preſence be ſo fearefull when in greateſt mercie and compaſſion hee appeareth, how trembled is his wrath? And if wee may be faulty in approaching neare to God: of what terrible wrath ſhall our Apoſtaſies and falling from God be guilty? And this is the ſame *Moſes* which after deſired to ſee [e] *Gods face*; and not able to ſee it, doth moſt notably teach vs, that the ſtrength of our Saluation is not farre from the cleft of the Rocke, in which Gods mercifull hand hath hid vs, and couered vs, till he ſhall take vs out of the

a *Luke* 1.29.
b *Luke* 2.10.
c *Iudg.*6.22.
d *Dan.*10.19.
e *Exod.* 33.18.

couering of this ſhort life, and ſhew vs his glory. But when the Lord paſſed by; when the Lord of Hoſtes paſſed by; tell vs *Moſes*, what diddeſt thou ſee? Diddeſt thou ſee nothing, becauſe the hand of God couered thee, becauſe the cleft of the Rocke hid thee? Did all his loue and mercy paſſe before him? Mercie was the hand that couered thee; it was his loue that looked backe vpon thee. Diddeſt thou not ſee his backer parts as he paſſed by? What then? Didſt thou ſee any vnrighteouſnes in the Lord? VVas there any weakneſſe in his arme, any crookedneſſe in his path? VVas hee like the ſonnes of men; whoſe breath is in their noſtrills? Thou haſt ſeene, *Moſes*, his backer parts, bleſſed are they which ſhall ſee his face. Bleſſed are they which when the face of the Lord ſhall be reuealed, *ſhall not ſeek the* [a] *hills to couer them, or the clefts of the rockes to hide them: Bleſſed are they whoſe rocke is the Lord*, 2 *Sam.* 22. 1. *whoſe mercy is to them as the hills on euery ſide*, *Pſal.* 125. 2. [b] *Bleſſed are the pure in heart, which ſhall ſee God, ſtrange, and mercifull, and gracious, ſlow to anger, and not making the wicked innocent, reſeruing mercy for thouſands, forgiuing iniquitie and tranſgreſſions: viſiting the iniquity of the fathers vpon the children, and vpon the childrens children, vnto the third and fourth generation.*

a *Luke* 23. 30.

b *Matth.* 5. 8.

7. Let vs come to our ſeauenth part: *Put off thy ſhooes from thy feete*: By theſe words God doth ſtirre him vp and prouoke him to further Deuotion and Reuerence. This ceremony of ſtanding bare-foote before GOD, is like our kneeling and vncouering in the Church. And of all ceremonies this is the end, that Gods trembled Majeſty, may haue a more effectuall working in vs. *Moſes* had ſhewed a reaſonable readineſſe to his calling before, *Here am I*: he hath yet need to be more ſtirred vp. And if the moſt noble Prophet of God, had need of ſuch preparation, no maruell if

God

God doe ſtirre vp our dulneſſe by diuers like meanes, when his high worſhip is required: for that which is in ſome, the effect of godlines, to others a cauſe of godlineſſe. In them which are more perfect, reuerence deſcendeth from their inward worſhip of God; by which the weaker aſcend to the inward worſhip. And godly ceremonies are in ſome, tokens of duety; to others, leſſons of duety. Afflictions and ſorrow come from [a] Repentance, by which God doth bring many to repentance. Thus we ſee, Ceremonies haue their neceſſary vſes: Neyther doe we by lawfull vſing them, tie Religion to outward things, but rather leade our ſelues to the inward worſhip. Although wee liue in that age, where all markes of outward duety are contemned; I would not ſo much miſlike, if the inward ſeruice were not alſo neglected. Wee count it now as profane, I will not ſay to faſt, or afflict our ſelues, or weare ſacke-cloth; but to decke and beautifie our Temples. VVe ſay wee muſt worſhip GOD in Spirit; as if they did not, which poured forth infinite [b] treaſures in building Churches, and beautifying them, and which praiſed God with [c] the Harpe and all inſtruments of Muſicke. I ſay, that where the heart is ſet to ſerue God, it rejoyceth to moue the hands and feete, and all the outward parts to doe the ſame. And if we had more outward behauiours of Religion and Deuotion than we vſe, they might well become vs. But this is little. It is a dangerous thing now to praiſe good workes: as if Faith were Faith without them. *Non ſunt parua ſine quibus magna conſtare non poſſunt*: S. *Auguſtine* ſaith; *Theſe are not ſmall things, without which greater things cannot conſiſt.* If a man goe towards the Sunne, his ſhadow will goe before him; but if hee goe from the Sunne, yet his ſhadow will follow him. What then? if our Aduerſaries

a 2 *Cor.* 7. 11.

b 1 *Reg.* 8.
c *Pſal.* 150.

uerſaries, which haue departed from the [a] Sonne of Righteouſneſſe, Ieſus Chriſt, haue ſet before themſelues the ſhadow of Signes and Ceremonies? Doth this forbid vs, which turne to the Sonne of God in ſincerity and pureneſſe of worſhip, to haue it follow vs? The Church of the Ievves had Shadowes and Signes, without the Truth: *For the truth was* [b] *vailed and couered to them vnder theſe*: All things were to them vnder Shadowes. The Church of Chriſt, vnder the Goſpell, hath the Truth, with Signes: The Church Triumphant in Heauen hath the Truth, without Signes. So the Church of Chriſt heere on Earth is middle betweene both, participating of the Iewiſh Church in ſignes, and of the Church in Heauen, in the Truth. *Dioniſ. Areopagita. de Eccleſ. Hierarch. lib. 1. cap. 5. part. 1.*

a *Mal. 3. 2.*

b *Col. 2. 17. Heb. 10. 1.*

And thus we are come to our laſt part: *For the place where thou ſtandeſt is holy ground.* If we make this the reaſon of that firſt *come not neare*, we haue a ſufficient warrant to manifeſt our dutie to God in all places: for God filleth [c] all places with his preſence: *Whither ſhall I goe from thy preſence? Cœlum & terram ego impleo*: I fill [d] Heauen and Earth ſaith the Lord. In reſpect of our weakneſſe, he ſeemeth to be leſſe preſent to ſome place: but as he is in himſelfe, he is a like preſent in all. We haue a more awfull regard of God, where he ſheweth more ſignes of his excellence; but he worketh infinitely aboue our vnderſtanding, euen there, where he ſheweth no ſigne at all. But let vs rather conſtrue this of the holineſſe of the ground, for a reaſon of that which went next before, why he muſt put off his ſhoes from his feete. We haue this doctrine hence. Firſt, the holineſſe of the place doth witneſſe Gods preſence: ſecondly, it moueth vs to inward reuerence and feare: thirdly it telleth vs what we

c *Pſal. 139. 7.*

d *Ier. 23. 24.*

ought

ought to be: Shall the place be holy, when wee are prophane, Where we muſt not tread amiſſe, muſt we thinke amiſſe? where *Moſes* muſt not weare ſhoes on his feete; ſhall he carry wickednesſe in his heart? Regard we what men ſee, and deſpiſe we the eyes of God? for [e] *God requireth truth of the inward parts*; yet ſo, that he refuſeth not the worſhip of the outward parts, which if he would euer haue refuſed, he would haue done ſo heere; for God ſaw *Moſes* heart, and none were preſent but God and *Moſes*, heere was no congregation aſſembled; none that might learne by outward ceremony or behauiour, and yet God, which [f] is a Spirit, and worſhipped in ſpirit ſaith: *Moſes, put off thy ſhoes from thy feete, for the place where thou ſtandeſt is holy ground.* If *Moſes* ſtood before God in holy ground where God appeared to him in a buſh burning with fire; how holy muſt our ſtandings be before him, which haue him not within kenning onely, or at a gaze, or where wee are forbidden to come, but in the [g] middeſt of vs? If Mount Sinai were ſanctified for a tempotall reſidence, what ſhall wee thinke of theſe Mountaines, our Temples, dedicated to his glory and worſhip, to which hee hath promiſed [h] a preſence for euer? If God did diſcend to the low Bramble-buſh, and ſanctifie it: doe you thinke he will abandon his Temples, where we daily come together in his name? If God haue any place holy vnder Heauen, this is that place. This place we exempt from all other vſes, and conſecrate to God: Heere, we meete to acknowledge his diuine preſence, ſo often as we come together in his name, and we teſtifie the ſame by our moſt ſolemne and royall aſſemblies. For if wee conſider our ſelues, as grafted in Chriſt, and members of one bodie: heere we come as ſheepe into our ſpirituall fold, all linked and combined in the ſame prayers, with one heart

e Pſal. 51.5.

f Iohn 4.24.

g Mat. 18.20.

h Mat. 28. vlt.

and voyce prayſing and lauding the name of God. And if we conſider our communion with the Saints, and Angels of God, and the Church triumphant which is in Heauen: heere we ioyne and meete to glorifie the ſame God in earth, which the Angels doe in Heauen: which diuine and celeſtiall company, how can we better repreſent, then in this ſpirituall randiuouze, ſinging: *Holy, holy, holy, Lord God of Sabbath: Heauen and earth are full of the maieſty of thy glory? &c.* Thirdly, if the zeale of our profeſſion moue: heere we profeſſe and teſtifie the name of God, the right worſhip, and the truth of our calling, againſt Turkes, Iewes, Infidels, Sects, Aduerſaries, Men, Diuels, and all the enemies of Gods truth, ſounding and ringing out our zeale for the prayſe and glory of God, that all the world may heere it. And laſtly, if the loue of our Lord Ieſus Chriſt compell vs: heere wee aſſembled, are ſo oft aſſured of [a] his preſence as we come together in his name: and when all other places are ſubiect to abuſe; our high wayes and fields to riflings and robberies; our Markets and Streets to quarrellings, to deceiuings; our common meetings to wrongfull and fraudulent dealings; our Courts to ſtrife and janglings; whereas diſorders are ſeene daily in our houſes, and our ſecret Chambers can tell of our vncleanneſſe: the reuerence of this place confoundeth lewd ſinners, and keepeth it at leaſt from all open prophanation and abuſe. But where is our zeale if it be not in our Temples, nay, if it be againſt them? Had God holineſſe which he might beſtow vpon this place, and is he ſo bare of it that now he hath none left. Did hee ſpend all vpon mount *Sinai*, and hath he neuer a bleſſing left for our *Horebs*? Yes, ſome of that was beſtowed vpon *Salomons* Temple: wherefore CHRIST was euen eaten vp with the zeale of that houſe: Which [b]

a *Mat.* 18. 20.

b *Ioh.* 2. 17.

howſoeuer

howsoeuer it were shortly to be prophaned and made desolate, yet was it [c] holy to Christ as long as it stood. But our deuotions are gone out of Gods house, to our owne houses, we deeke and beautifie them, because we loue our selues as we would Gods house if we loued God. God hath long agoe complayned of this. *Is it time to build to your selues seeled houses,* [d] *and let my house lie waste?* Which being so, no maruell that the same vilenesse and contempt which we haue suffered to fall vpon our Churches and Church orders, is now fallen vpon our selues: I speake not this to grace ceremonies, or outward behauiours of Religion, otherwise then shadowes to that body: shadowes they are to the body of Religion, but such as well become the body. Onely this I protest, if holinesse be gone out of the toes and feete of our Church, yet let vs keepe it in the heart still. And if wee haue forgotten the place in which we stand, let vs not forget the person before whom we stand, which is God the Lord, the high owner of Heauen & Earth; which is neere to vs how euer we are farre from him; which doth enspire with his spirit, not onely the head, and honourable parts, but the toes and the feete, to whom the heart is due, and the spirit, and all our strength: But of how many of vs doth he not receiue the calues of our lips? This most high & great God sanctifie vs all in our seueral standings before him, and grant vs all holy toes, holy feete, holy knees, holy hands, holy lippes, holy hearts to the glory, and prayse of his name, in Christ our Lord: Now to God the Father Almightie, with God the Sonne, and God the holy Ghost, three persons and one God, be rendred all honour, prayse, power, dominion, and glory, now and for euer. So be it.

[c] Luc. 19. 46.

[d] Hag. 1. 4.

*Amen.*

# CHRISTIAN PATIENCE.

## *The fift Sermon.*

MATTH. 5. Verſ. 38.39.40.41.

38 *You haue heard that it hath beene ſaid, an Eye for an Eye, and a Tooth for a Tooth.*

39 *But I ſay vnto you, reſiſt not euill: But whoſoeuer ſhall ſmite thee on thy right cheeke, turne to him the other alſo.*

40 *And if a man will ſue thee at the Law, and take away thy Coate, let him haue thy Cloake alſo.*

41 *And whoſoeuer will compell thee to goe a mile, goe with him twaine.*

WHen *Moſes* ſent Spies into the Land of [a] *Canaan* to ſearch the Land; and the goodneſſe thereof, and to bring of the fruit: when the Meſſengers made report that it was a fruitfull Land, and flowing with Milke and Honey: and repreſented the fruit thereof which they brought; the people were all without doubt moued with a wondrous

[a] *Numb.* 13.19.

derous desire to make forth, and possesse that Land: but when some of them reported that there were [b] Giants in the Land, and that there seemed no possibility of entrie, but by warre and bloudshed; see how quickly they were turned: *Would God we had died in the land of Ægipt, or in this Wildernesse; would God we were dead.* The Preachers of Gods word, which are sent of God, as Spies, to search and inquire into holy Scripture, what good things God hath laid up in the Kingdome of Heauen for those which trust in him; when they certifie you that [d] the eye hath not seene, nor the eare heard, and that the good things which God hath prepared, for those that loue him, haue not entred into the heart of man; who burneth not with desire to enter into the Kingdome of heauen, and to be partaker of euerlasting blisse, with the Saints in light? But when we tell you of losse and hazard, of suffering blowes on the cheekes, of wrestling, of fighting with the Giants of this world, and suffering all things, to the [f] effusion of bloud, for the Kingdome of heauen; what a world of men turne backe and start aside? Wee bring you to this Scripture as to [g] the waters of strife; A maruaile to see, the people which all escaped drowning in the Sea, were almost all drowned in a little lake. There is this difference betweene vs and the murmuring Israelites, [h] they said, *we will goe backe into Ægipt*: we goe backe, but say not so. The words of Christ will trie who are his, [i] *he that taketh not vp his Crosse and followeth Christ, is not worthy of him.* We should beare our Crosse, I would we could be contented that our Crosse might beare vs. Euery true Disciple of CHRIST is crucified with CHRIST, his hands are nayled, he cannot strike: his feete are nayled, he cannot pursue reuenge, he is also fast bound and tied, that hee can moue no mem-

b *Vers.* 3. 4.
c *Num.* 14. 2.
d 1 *Cor.* 2. 9.
e *Eph.* 6. 12.
f *Heb.* 22. 4.
g *Num.* 20. 13.
h *Num.* 14. 3.
i *Mat.* 10. 38.

ber of his body to resist euill. If wee mistake not, our profession, our [k] honor, is, to be reuiled: our [l] gaine, our treasure to forsake all; our fighting to [m] flie from place to place; [n] our glory in our wounds; our victory in [o] death. What then if all our manners, and liues and actions doe crosse this Scripture; if we which should take the blows, do rather giue them; if we which should be so fast tied that we should moue neither hand nor foot, are more swift in pursuit of reuenge, then the Eagle in following after her pray: if not in priuate meetings onely, or in streets, market-places, fields, sportings, feastings, &c. but at Sessions, Assises, highest Courts before iust Iudges, in the eye of Iustice, in the face of reuerend and lawfull authority, we haue done all wee can to the disgrace of this Word: must the Preacher bring a condemning text, as if he were a iudge also? We dare, not onely for the honour we owe to God, but for the loue we beare to you. For this we know, we shall offend none, but as in *Moses* his [p] case, the person that doth the wrong. This Scripture is not now with vs more violated, then it hath beene with them of old, mistaken and misconstrued: for this cause we haue the more neede to search it to the very ground, which we shall first doe by circumstances of the text it selfe, then by collation of it with other parts of the Scripture.

*Origen* about the end of his eight booke against *Celsus*, by mistaking this saying of CHRIST, affirmeth that it is not lawfull for Christians to warre, to beare office, to exercise iudgement. *Iulian* the Apostata, because CHRIST forbiddeth to resist euill, most falsely slandereth the Christians, as enemies to Lawes, and Officers, and commonwealthes: taking the sword from the Magistrate, and arming euery priuate man to wrong and iniustice. *Valusianus*, otherwise an excellent

k *Mat.* 5.22.
l *Mat.* 10.39.
m *Mat.* 10.23.
n *Gal.* 6.17.
o *Phil.* 1.20.
p *Exod.* 2.13.

excellent man, propoſeth this doubt, out of this place; to Saint *Auguſtine, epiſtola quinta*: asking how this doctrine can ſtand with lawes and iuſtice, which forbideth to reſiſt euill? There Saint *Auguſtine* anſwereth, that in its ſelfe nature, it is not euill to reſiſt, but hee which reſiſteth not, doth better, as hauing more perfection. The *Manichees* did heerevpon reiect all the old Teſtament, becauſe it commaunded reuenge, which the new forbiddeth: to whom Saint *Aug. lib. contra Faust. 22. cap. 76.* ſaith, that there is a diſpenſation of things, and a diſtribution of times; and in regard of theſe, according to diuerſities of times, Precepts or Councels may be eyther abrogated or permitted. Whence the Schoolemen haue their ground, which affirme, that Chriſt ſpake not this as a generall commandement for all to obey; but a ſpeciall counſell for ſome which are more perfect. *Hugo Cardinalis* was of opinion, that the commandement was temporall, and for the *Apoſtles* onely, which were to builde the Church in their bloud: now if it were of force, it would hurt the Church. And laſtly the Anabaptiſts out of their lewd conſtruction of this place doe condemne all politique lawes, and ciuill gouernment; for which cauſes we muſt be more diligent in ſearch of the right interpretation.

This place is taken from *Exod. 21. 24. Leuit. 24. 5. Deut. 19. 21. Life for life, eye for eye, tooth for tooth, hand for hand, foote for foote*: There God ſetteth downe, *Legem talionis*, a law of like for like. But this commandement & charge is ſet downe to the Magiſtrate onely, as in the nineteenth Chapter of *Deuteronomy*, the ſeauenteenth verſe, *the men whoſe ſtriue ſhall be brought before the Lord, euen before the Prieſts and Iudges, which ſhall be in thoſe dayes: and the Iudges &c. ſhall doe to him euen as hee thought to doe to his Brother.*

*Aristotle* setteth downe the iustice of *Rhadamanthus* in this Verse:

Εἰς παθοι τά, θ' ἕρεξε δίκη δ' ἀυθεῖα γένοιτο.
*The rule of Iustice bids the wicked,*
*To suffer as they haue committed.*

Now if wee vnderstand not these words out of the causes which they were spoken, as Saint *Hilary* noteth, it may seeme that Christ spake against this Law: first, saying, *You heard it said to them of old time:* And then, *I say to you.* But Christ said before, *Verse 17. Thinke not I am come to destroy the Law.* Neither doth the Gospell take away Authority from Rulers and Gouernours, or meddle with politique or iudiciall Lawes, as hee protesteth, saying, [x] *My Kingdome is not of this world.* And for an vndoubted Argument, Saint *Peter*, which heard this Sermon, and receiuing the Holy Ghost, had the sence of all Scriptures opned, [y] expresly sheweth, that publique reuenge by the Magistrate, is not by Gods word prohibited, when he saith, [z] *That Gouernours are sent of God, for the punishment of such as doe euill.* And Saint *Paul* (which receiued the vnderstanding of Scriptures by immediate gift of the Holy Ghost) *There* [a] *is no power but of God: whosoeuer resisteth the power, resisteth the ordinance of God, Verse 4.* [b] *For he beareth not the Sword for nought: for he is the minister of God.* So wee haue it most plaine, that publique vengeance is not heere prohibited, nor the temporall powers restrained.

x *Iohn* 18.36.
y *Luke* 24.45.
z *Ephes.* 2.14.
a *Acts* 9.17.
b *Rom.* 13, 2.3.

Why then saith Christ, *resist not euill?* He frameth this interpretation, not against the words of the Law, but against the false Glosse of the Pharisies, to purge it, as it were, of that wicked Leauen. For this they taught, because Gods word did not onely permit, but command the Magistrate, to render euill for euill;

there-

therefore euery priuate man was allowed to doe the like, and reuenge euery injury done to him, so he exceeded not this Rule. But see what the Pharisies brought on the people, by corrupt teaching: For their resisting the Magistrate, gaue occasion to the vtter ruine of their state. See *Iosephus de bello Iudaico lib.2. Cap. primo.* For an Eagle, taken from the Porch of the Temple, what slaughter *Archelaus* souldiers made of three thousand Iewes, in a tumult. And againe, *Lib.2. Cap.18.* What vengeance *Florus* tooke of the people, for the tumult they made about Birds sacrificed in the Synagogue.

Well then, Christ giuing the Magistrate authoritie, to priuate persons saith, *Resist not euill*: And heere we haue a notable Rule of distinction of Offices, priuate and publique. For what is lawfull for the Magistrate, is not lawfull for a priuate man. Wherefore the Apostle, girding the Magistrate [c] *with the Sword, to beate downe offendours*, in the twelft to the *Romans*, *Verse* 19. to priuate men saith, *Auenge not your selues*: And *Verse* 17. *Recompence to no man euill for euill.*

1.

c Rom.13.5.

Secondly, that it may appeare, that Christ intendeth not the abolition of the Law of old, or maketh any new, but onely giueth the old her naturall and proper sence, *Moses* himselfe, when hee set downe to the Magistrate a law of Reuenge, to priuate men saith, *Thou* [d] *shalt not seeke Reuenge, neyther shalt thou keepe in minde the iniury of thy people.* And *Solomon* doth in direct words crosse the words which the Magistrate hath enjoyned, in priuate mens cases; [e] *Say not, I will doe to him, as hee hath done to mee: I will reward him, according as hee hath deserued.* And in the third of the *Threnes*, the very forme of suffering is set downe; [f] *He giueth his cheeke to him that smiteth him: hee is filled with reproaches.*

2.

d Leuit.19.18.

e Prou.24.29.

f Lam.3.30.

Thirdly, for further clearing the sence, wee must note to whom our Lord speaketh: For hee doth not instruct the Magistrates or rulers in their duty, which were not present to his Sermon: For hee speaketh to his Disciples, and the people which had no authority, and singling them out, [a] *Vobis dico*; *I say to you*. So the Disciples and the multitude, which beare no office, are forbidden to reuenge priuate injury offered.

[a] *Luke* 6.27.

§ 4

Fourthly, Christs Disciples, and the multitude, did dreame of an externall and politicall kingdome of the Messiah, which should be armed with externall and kingly power and authority, and vanquish their enemies: but CHRIST hereforetelleth that they must looke for no such thing, no such bodily Sauiour, but rather prepare themselues to suffer smitings on the cheekes, and spoyle of goods, and bitter injuries and reproach. Neyther should they receiue assistance of the Magistrates themselues, [b] which *are called the Shieldes of the earth*, but rather haue layd vpon their backes, by them also, most grieuous and heauy burthens.

[b] *Psal.* 47. *vlt.*

5.

Fiftly and lastly, CHRIST setteth downe heere the forme of his kingdome, which is spirituall and heauenly; For to the eies of the world his kingdome appeareth not. *If* [c] *my Kingdome were of this world, then would my Ministers fight for mee, that I should not be deliuered to the Iewes*. Different from this estate are earthly kingdomes, which are ordered vnder wholesome defence of Lawes and Authority, and power temporall: which yet (as we haue shewed) is the ordinance of God. Therefore he which is a Free-denizon of heauen, and of the House and Family of God: may be also a citizen in an earthly corporation and estate: as *S. Paul* [d] proued himselfe a citizen of Rome, and appealed to *Cæsars* Iudgement seate, *Acts* 25.10.

[c] *Iohn* 18.36.

[d] *Act.* 22.25.

I can-

I cannot forbeare to speake, whether the Pharises peruerted with falser glossing the law of *Moses*, or our aduersaries the words of Christ. Saint *Peter*, from whom the Pope challengeth his high Supremacie, could not finde exemption from the Magistrate, allowed him out of these words of Christ, but was contented to be vnder authoritatiue correction of heathen rulers, so were all the Apostles; but *Peters* successors haue shaken off all authority of Christian Magistrates. I pray you, of what Scripture sauoreth this Stile, *To be iudged of none?* Well, let vs graunt the Pope this liberty, to be free of all soueraignty temporall; and sithence it must needs so be, let all the shauen Priests haue immunity from all Secular power. And not onely challenge this prerogatiue, when the Magistrate may seeme to offer them injustice and wrong; but in cases in which themselues stand guilty of most notorious crimes. But whence hath he learned to be aboue all authoritie? Nay, who gaue the Beast with the great Horne power to push Kings out of their Thrones, to depose the Magistrate, to stop the ordinary course of Iustice, to maintaine the subjects in disobedience, to assoyle them of their oathes of allegeance? and how was it found an act meritorious to murder kings? a point of highest godlines to lay wicked hands vpon the annoynted ministers of God? If there be any light in the word of God, if any truth [e] in the truth: hence may we know that man of sinne which is an aduersary, and exalteth himselfe [f] *aboue all that is God*, For if the Magistrates be Gods on earth, as Christ himselfe saith, and shall be shewed: the Pope extolling himselfe aboue all Authority of earthly Princes, aduanceth himselfe aboue all that is God on earth. And if Christ be the King of Heauen, which flatly denyeth his kingdome to be of this world: The Pope

e *Iohn* 1.4.

f 2 *Thes.* 2.4.

Pope by joyning to the ſpirituall the temporall ſword: exalteth himſelfe *aboue all that is God in Heauen*. Well, I I leaue you to conſider further. This I dare ſay; hee will take no blowes on the cheeke.

For our preſent matter in hand, wee ſtand by theſe aſſured, that the Magiſtrates authority is warranted by God; and to this end, to puniſh the doers of euill: and therefore it is lawfull by authority of Gods word, for any that is wronged, to ſeeke that ordinance for redreſſe: onely we are forbidden to auenge our ſelues. Therefore the [k]Widow did not offend, which ſought the injuſt Iudge. Now priuate reuengings draw friends on both ſides, and parties and confederacies; and ſo the reſiſting of the euill is a cauſe to ſpread it further: But when the Magiſtrate puniſheth, no man taketh part, no man reſiſteth, no man is offended: onely the euill is taken away; and the Delinquent, by exemplary juſtice done, made a terrour to all offendours.

k *Luke* 18.

But you will ſay, [l]*Vengeance is mine (ſaith the Lord.)* True. But God himſelfe ſaith, *That they which* [m]*beare rule are Gods:* And Chriſt himſelfe [n] ſo interprets that Scripture. Therefore when they ſtrike, God ſtriketh: when they [o] kill, God killeth: they haue his Sword: they haue his Ordinance: they haue his Seate: they haue a ſpeciall [p] name; they haue a ſpeciall [q] anointing from him. Therefore they are free from offending (when they [r] kill offendours or euill doers) of that Law, which ſaith, *Thou ſhalt not kill*. And that commandement of not reſiſting euill, bindeth not them: nay rather, they highly ſinne againſt God if they reſiſt it not.

l *Rom.* 12. 18.
m *Pſal.* 82. 6.
n *Iohn* 10. 35.
o *Rom.* 13 2. & 4.
p *Pſal.* 82. 6.
q 1 *Sa.* 15. 1. 3
r *Deut.* 1. 16.

We haue it then moſt euident what Chriſt intendeth, when he ſaith, *Reſiſt not euill*. For when wee haue receiued wrongs, and are deſtitute of helpe from

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the Magistrate, then ought wee not to auenge our selues, and by priuate resistance requite euill with euill; but to compose our selues to meekenesse and patience, in forbearing; to forgiue our enemies; and not onely to temper from all outward force, but to quench all inward and inordinate heate, burning to reuenge. We must keepe the peace of Christ, either by publique resisting, or priuate forbearing. And rather suffer the losse of our liues, than to haue the sweet fruit of quiet patience destroyed in vs. If spittings, smitings, woundings, killings, might shake our hope, or take away the comforts of Gods spirit, who could be Christs Disciples? We may keepe GODS peace in warre; no tumult, no fire or sword of our enemies can take it from vs. For him wee serue, for sauing our soules, and for an euerlasting deliuerance: And shall we forsake him for an houres paine, and a blow on our cheekes? Hee that striketh our shadow, toucheth not our body: And hee that killeth the body, toucheth not the soule. Must the followers of Christ goe to Heauen by a common way? Shall those constant Patients, which are in the diet of Saluation, feare taking some bitternesse in their potion, or letting a little bloud? They write that *Archimedes* had his mind so fixed on a few Mathematicall lines which he drew in the dust, that hee attended not while the Citty was fired about his eares. But how many thousands of professours of Christ can wee name, whose Faith hath beene so fixed in God, that they haue despised the cruell siege and battery which the enemies of CHRIST haue laid to their flesh and bloud? But because this Doctrine soundeth vnreasonable to eares of flesh and bloud; and in cases where wee haue no lawfull meanes of assistance, to beare and ouercome with meekenesse and patience, all bitter injuries,

ries. It is a hard kinde of striuing, and a stranger victory: let vs prepare our selues to this.

1 First, let vs consider, that when we suffer injury, it is not by chance, or by the vnbrideled lust of our Aduersaries, but of the goodwill of God, permitting it so to be; eyther to punish our sinnes, or to encrease our Faith, or to exercise our patience, whereas wee are assured that our haires of [a] our heads are numbred, and we shall not loose one of them.

a *Luc.* 12.7. *Luc.* 21.18.

2 Secondly, let vs interpret these sent, from GODS loue: For *such suffered* [b] *all the Saints*, all the Prophets, and CHRIST the Sonne of GOD, and all his Apostles. *He* [c] *that hewed timber out of the wood, was knowne to bring it to an excellent piece of worke.* So was *Ioseph* hewed in the Stockes, and in the Prison; God brought him to an excellent piece of worke, to make him Lord of Ægypt: so was Iesus Christ hewed and squared on the Crosse, with Hammers and Nayles, and Speares: of this excellent worke: see where hee sitteth at Gods right hand, [d] Thrones, Powers, Dominations, Angells, subjected to him.

b *Mat.* 5.12.

c *Psal* 74.5.6.

d *Ephes.* 74.5.6

3 Thirdly, let not our eyes be onely vpon the atrocity of the injury offered. But consider we how many wayes wee our selues haue offended GOD and our Neighbours: for which wee may iustly suffer. So the Emperour *Mauritius*, when *Phocas* slew most cruelly, before his face, his Wife, and his fiue Children, speaking not one word to the enemy, no not in such a bitter wrong; but considering his owne sinnes, continued still crying, till the Sword sundered his head from his body: *Iustus es Domine, & iusta iudicia tua: Thou art righteous (O Lord) and iust are thy iudgements.*

4 Fourthly, let vs consider that wee our selues daily aske forgiuenesse for talent sinnes, as I may call them. For the least [e] *sinne* wee haue committed against the

e *Mat.* 18.32.

Diuine

Diuine Maiestie, infinitely excelleth the greatest trespasse our brother can doe vs. Why then should not we forgiue our brother peny-farthing offences? [a] *Put on meekenesse, gentlenesse, patience, suffering one another, forgiuing one another, euen as Christ hath forgiuen you.*

Fiftly, see how Saint *Paul* dehorteth from reuenge: *Mine is* [b] *vengeance, I will recompence, saith the Lord*; which being so, wee doe not hurt our enemies by taking the Sword out of GODS hand, which will not suffer the wicked to be vnpunished; but we draw downe vengeance, and deriue the course of his Iustice which he aymed at our enemies, vpon our owne heads.

Sixtly, let vs consider, that it is not Reuenge, but Long-suffering, Meekenesse, Gentlenesse, which can doe vs good: [c] *The meeke shall inherit the earth.* So *Dauid*, when *Shimei* rayled on him. *Smite, suffer him, perhaps* [d] *God will looke vpon mee, and render me good, for the euill hee hath done mee this day.* It is a notable Sentence of Saint *Pauls*, [e] *Godlinesse is profitable to all things, which hath the promise of this life, and of the life to come.* For the vngodly and disobedient to this Gospell, which follow their owne lusts, and breake out by impatience into actions of Reuenge, these are they that ruinate their Families, which tease on the hatreds and wickednesses of other men to their owne destructions: these waste themselues, and their friends, and their goods, by eager strife and dissention: these fall from honour and high estate, when the meeke and patient, besides their hope of future blessednesse with God in Heauen, doe heere on earth liue in all peace and quietnesse: Their names continue, their houses stand, their posterity encreaseth, they keepe their leafe and greenenesse, like the trees planted by the waters side: when they see of their

a *Col.* 3. 12, 13.

5

b *Rom.* 12. 5.

6

c *Mat.* 5. 5.

d 2 *Sam.* 16. 12.

e 1 *Tim.* 4. 8.

enemies; the Roote and Stocke consumed.

7 But my seauenth and last reason, which ought to moue vs against our owne impatience, to meekenes and sufferance, I take from Christs words; *to him I say*: What better, what greater reason, can we haue? Doe not Princes command their subjects hard and terrible things, which yet they obey? as the Prince of the *Moschouites*, and the great Duke of *Lituania*, will command their Nobles to ride downe from a steepe Rocke, and precipitate themselues into the Sea? Doe not Leaders and Generalls of Armies, command the Souldiers to fight, where is no possibilitie of being saued? [z] as *Ioab* did *Vriah*. Doe not Maisters set their Seruants to hard taskes, and enjoyne them vile and base seruices, which they durst not gainesay? Doe not Fathers put their Children to the Schoole, where they are vnder hard Tutours, and beare stripes, and are restrayned of their will and libertie? Behold heere the LORD of Lords, the KING of Kings, whose rule is ouer all, whose Kingdome hath no end; he which is able to restore vs a thousand fold, hee which will crowne our wrongs, and glorifie our sufferings: hee commandeth that we suffer the euils of men with patience, which of vs shall presume to lift vp his owne sinfull lust aboue the diuine commaundement? Heere our Captayne and [a] forerunner Christ sendeth vs into an hard fight, but most honourable: to be the first that shall beat downe sinne and rebellion in our owne hearts: to captiuate our owne will: to vanquish our owne reason: Are we not his Souldiers, is not our life a spirituall warfare? fight we not all vnder his banner? When we entred the Sacrament of our calling, when we tooke oath against the world, and the Diuell, was the flesh left out? Heere our Lord [b] and Master (for so we call him, and so

z 2 *Sam.* 11.15.

a *Heb.* 6.20.

b *Iohn.* 13.13.

so he is) enioyneth vs a vile worke, as may seeme, but indeede it is but as *Hercules*, to beat downe monsters; as burning Wrath, pale Enuy, cankred Malice, and by throwing out sinne, to cleanse that Augias stable of our hearts. Be the action what it may, it as our honour to doe what our Master commandeth. [c] *Abraham* did so when he was enioyned to Sacrifice his only sonne: An harder taske then to take a thousand blowes on the cheeks. And lastly, heere the father [d] of our soules sendeth vs to Schoole to taste the rod of Discipline: Let it not grieue vs to taste his fatherly correction, whether he whip vs by friends, or enemies, by neighbours, or strangers, by men, or diuels. For we participate but of that correction, of which *euery* [e] *child which the Father loueth doth taste*, which although it *be* [f] *grieuous for the time*: yet it bringeth with it most excellent fruit. And thus we haue the sense of the Scripture cleared from doubt, and the reasons set downe, which may moone vs to patience, and obedience to what we are commanded: I haue shewed also that the authority of the Magistrate, contrary to that which was obiected out of diuers Authors, is not onely heere no wayes impeached, but rather confirmed, and maintayned.

c *Gen.* 22, 1.

d *Heb.* 12.9.

e *Heb.* 12.6.

f *Heb.* 12.11.

Now because many which seeme not to meddle with priuate reuenge, doe cloake their malice vnder the lawfull vse of lawes and Magistrates; let vs see in a few words in what cases the helpe of the ordinance is iustly, and according to the rule of Gods word, lawfully implored.

This is the first, when we vse the arme of publique authority, that he which hath done euill, may be punished, for his amendment.

Next, that the offendour being thus chastened, may cease from doing the like iniury to others.

3 Then, that we our selues may, through benefit of the publique redresse, liue quietly.

4 Againe, to the terrour of others, whose vnbridledneſſe may by Iustice, thus exemplified, be restrayned.

5 Fiftly, for very naturall loue to Equity and Iustice, which requireth by Gods owne ordinance, that euill doers may be punished, that it may appeare there is a God that iudgeth the earth.

6 And lastly, for the common quieting of the weale-publique, and the Church of God, that refractaries and malefactors may be cut off, like contagious parts, which corrupt the rest of the bodie; when they rancle and feſter, and grow incurable.

*Cuncta prius tentanda, sed immedicabile vulnus:*
*Ense recidendum est ne pars sincera trahat?*
First search and trie, and vse all Art,
but where it booteth not:
Put sword to that contagious part,
least all the body rot.

And by these we may see how seldome the officers and lawes are rightly proued: Some pretend law to oppresse the poore and weaker, as many rich and mightie men.

*——Semper sic magna minoribus obstant.*
*Agna Lupo timidæ, aquilis sunt præda Columbæ:*
*Innocuos Delphin sectatur in æquore pisces.*
The great to lesser hurtfull proue:
The Eagle hunts the trembling Doue,
The bloudie Wolues the Lambes betray,
The Dolphins on small fishes pray.

Some snare and entrap the simple, as many craftie Lawyers: some put forth the bitternesse and malitiousnesse

neſſe of their owne nature, ſeeking the hurt of their neighbour by the Magiſtrate, which they dare not attempt by themſelues: we deceiue by lawes, we oppreſſe by lawes, we maintayne enmitie and ſtrife by lawes, we rob and ſpoyle by lawes, we kill and ſlay by Lawes and Magiſtrates: and that which ſhould be for a common quiet, and preſeruation, is made an vſuall occaſion of ſtrife and diſturbance. Our vngodlineſſe! which ſeeke to make iuſtice and equity acceſſary to our wrongs: and thus we purſue not our enemies, but our neighbours that are iuſter then wee: not thoſe which haue hurt vs, but thoſe whom we haue hurt. *Moſes* when two Brethren ſtroue together, ſaid: [a] *Why ſmiteſt thou thy fellow?* I ſay more, why ſtriue we that are Chriſtans? We may conceiue our head Ieſus Chriſt, as ſaying from Heauen, why ſtriue you, my members? why do you rent and wound my body, which you are? for this we doe. Who can gaineſay vs? we haue the law on our ſide, we doe it by the aduiſe of our learned counſell: And doe we not perceiue that we are in the ſnare of the Diuell? where is thy counſell, now O Chriſt? who careth for thy words? we which are thus affected, how farre are we from turning the other cheeke?

a Exod. 2. 13.

And let this ſuffice for leading our vnderſtanding in the right ſenſe of this Scripture, and for that which is ſpoken by Chriſt of wrong in generall; *Reſiſt not euill.*

Hauing deliuered the generall rule, our Sauiour ſets downe three diſtinct kindes of iniury.

The firſt of iniuries which may be done to vs in our body or perſon: *If a man ſhall ſmite thee on thy cheeke.* 1

The ſecond in our goods or fortunes. *If a man ſhall take away thy Cloake.* 2

The third, in burthens and vexations laid vpon vs 3

from

from highee authority: *If a man shall compell thee to goe a mile with him.*

We know beloued in those which prepare themselues to patience and forbearing, when they shal come to feeling, and the iniury shall pinch their shoulders, and binde them and spoyle them, or make a dint in their flesh: It will bite shrewdly, and few can endure it: but I haue deliuered those rules and reasons, which should carry vs in these occurrents, and the substance of that which is included in these particular instances of wrong, hath beene shewed in the generall exposition.

For the first, *If any shall strike*, &c. This hath been counted amongst most infamous and contumelious kindes of wrong: [a] to spit on the face, to [b] smite on the face: but that wee may frame to this place no such vaine or absurd sense, as if CHRIST exhorted vs by foolish Patience to tease on such as iniuriously and malitiously abuse vs; I can finde no better answere then the action of Christ himselfe: For when he was smitten on the cheeke, he turned not the other, but reproued him that smote him, saying: *If I* [c] *haue spoken euill, beare witnesse of the euill: but if I haue spoken well, why smitest thou mee?* And Saint *Paul* when he was smitten on the face: answered with sharpe words, *God shall* [d] *smite thee thou painted wall.* But if we cannot [e] flie our enemy, [f] nor finde relieue at the hands of the Magistrate, nor represse [g] his audaciousnesse with seueritie of words; we must rather turne the other side, then depart from Patience or deny our profession. For the life of a Christian is stripe after stripe, and blow after blow. This did Christ when he complained before the Iudge, and found no remedy; hee did not onely turne the other cheeke, and the whole face, to buffetings and spittings, but gaue his body to be

a *Deut.* 25.9.
b *Iohn.* 18.2. *Act.* 23.2.
c *Iohn.* 18.23.
d *Act.* 23.3.
e *Act.* 5.
f *Iohn.* 18.
g *Act.* 23.3.

be crucified: So *Paul* when he knew he was wronged at the instance of the high Priest, which was Iudge in the place, he composed himselfe to patience, saying, it is written, [h] *thou shalt not speake euill, of the ruler of thy people.*

h *Act.*23.5.

This same is to be vnderstood in suffering the losse of our goods: *If a man take away thy Cloake.* In this name Saint *Paul* prayseth them which suffered with ioy the *spoyling* [i] *of their goods.* And somelight the state of the Iewes at this time, giueth to this place, which were vnder the power of the Romanes. By them they were continually pilled and polled, and rifled of their goods; wherefore they boyled with hatred, and studied by all meanes to be reuenged: the Pharisees still egged them forward, saying, an Eye for an Eye, a Tooth for Tooth: But Christ exhorteth his Disciples not to follow the examples of the Iewes, but to learne that in [k] rest and quietnesse, and confidence in God, is their saluation and their strength.

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i *Heb.*10.34.

k *Psal.*30.15.

The last is, *If a man compell thee.* The Greeke word is ἀγγαρεύειν: which is as *Suidas* noteth, a Persian kinde of speaking. For the kings Messengers which conueyed letters from Country to Country, and Prouince to Prouince, they called *Angaroi*, we call them Postes: These if they met any vpon the way, should compell them, or take their beast from them, for dispatch of the Kings businesse: therefore (as I said) vnder this kinde are contayned whatsoeuer burthens, exactions, or impositions are laid vpon vs by the Magistrates, or higher authoritie. Where are now the Iewish dreames, which imagined to themselues an earthly Sauiour, vnder whom they should haue riches and plenty, and peace, and protection in the world; when the Messiah himselfe telleth them, that they shall not be free from the very Magi-

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strates, which shall most injustly handle and persecute them. For by the Magistrates, all that professed Iesus Christ were smitten, spoyled of their goods, banished most cruelly, tormented and killed, by Kings, by Gouernours, by Deputies, Lieutenants, Iudges; by Edicts, Proclamations, Lawes, Decrees, Counsailes; all vniust and cruell things were done to the Martyres of Christ. We see how needfull it was for the Church that Christ should say, *vobis dico*, to you I speake; for they that cannot keepe this saying, cannot be Christs Disciples. If now then brethren we haue Christian Magistrates which shield vs from wrong, yet let vs learne this lesson, if God should put vs vnder Antichristian authority which may doe vs wrong, and still consider, that albeit we are now in Sanctuary, in a peaceable state, in a quiet and protected Church: yet we haue taken vpon vs that profession which must not flinch or shrinke, when highest iniustice, and extreamest vexation shall be inflicted. And as we ought to prepare our selues against the greatest thunders, and stormes of persecution, so let not little puffes and flawes of iniuries, remoue vs from our hope: for what bastard Christians are we, if with lesse patience we suffer a light disgrace, or contemptible iniury, then those holy Martyrs endured the shedding of their blood? We know it is a diuine and heauenly blessednesse to suffer wrong, if Gods word did not protest so, we may heere it out of the mouth of an heathen King: *Regium est audire male cum facias bene*, It is kingly honour to heare euill when thou dost well. Doubtlesse euen they which fight but for an earthly Country, do glory in their wounds, as *Cicero* in his fragments hath of one *Salustius*, which had his face most fowly scathed in fight: *qua ille de honestamento vulnus maxime gloriabatur*, of which deformity and dishonesty of his face, he most gloried and boasted.

*Mat.* 5. 10. 11.

*Alex. Mag.*

boasted. Will a man that hath long beene perilously tost in a dangerous Sea, care if the ship split and teare in pieces if he may grapple with the shore? So did not that braue souldier *Turchon*:

*Frangere nec tali puppim statione recusa,*
*arrepta tellure semel.* Aeneid. 10.

Since now I haue attain'd the shoare,
Let ship be all to pieces toare.

Let our bodies rent and split, so we may land our soules in Heauen, let vs not care what we suffer, but for what we suffer: for God, for Christ Iesus, for glory, and life in Heauen. Now let vs reason thus: doe priuate men do vs wrong? let vs seeke the Gods on earth, to the Magistrates: do these Gods on earth oppresse vs? let vs appeale to God in Heauen: for God hath not giuen authority so to men, that he hath reserued none to himselfe. [a] *God sitteth in the assembly of Gods, he iudgeth among Gods.* Doe we stand vpon the deerenesse of our flesh and goods? O how much dearer should our soule and life in Heauen bee? But who can endure so many iniuries? Then tell me, if we cannot sustaine the shaking of the leaues, how shall we endure the cutting downe of the tree? For we owe to Christ not only these but the forsaking [b] of all, & deniall of our selues. If then things of small moment cause vs to renounce the word, we make open protestation that we will neuer die for Christ: where then now shall we finde such as will forsake all, when in vs such slight and momentary euils poize downe all our faith in Christ? When thou hast a grieuous ach or sicknes in thy body, thou doest not preferre, before enduring the paine, to die presently to the flesh: and rather then we will beare a little griefe or bitternesse in our soule, doe we preferre to die to God? Then let vs seeke another re-

Psal. 82. 6.

a Psal. 82. 1.

b Mat. 10. 38. 39

remedy: there is one thing that can cure all euils whatsoeuer: The loue of God in Christ. This Saint *Paul* opposeth, *to life, to death, to Angels* [c] *to Principalities, to Powers, to things present, to things to come, to height, to depth, to all creatures whatsoeuer:* saying, [d] *What shall separate vs from the loue of Christ?* And doe not we speake to Christians? And in such a multitude of these which professe Christ, is there such a fewft of them which follow him? Are we still like leane Bulls, in the rich and plentifull Pastures of the Gospell? but the Apostles are dead, and those great lights of examples, the Patriarches, the Prophets, the holy Martyrs; and wee haue their Sepulchers with vs; yet let their hope, their zeale, their fayth, their constancy, their Patience liue. I speake with more vehemencie, because I know not what concernes vs more then this Scripture: our Houses, our Liuings, and Estates, and Children, our Liues, our selues are not so much ours, as this: *In your Patience you shall possesse your soules.* Loe we stand vpon being or not being, vpon the hauing or loosing our soules. The God of loue and peace giue vs all the spirit of Meekenesse, of Hope, and Patience, that in the sweet loue of Iesus Christ, we may ouercome all hardnesse of heart, all bitternesse of tentation.

*Amen.*

[c] *Rom.* 8. 38.

[d] *Vers.* 35.

*Rom.* 21. 18.

THE

# THE FVLNESSE OF CHRIST.

## The sixt Sermon.

MATTH. 5. Verſ. 17.

*Thinke not that I am come to destroy the Law: I came not to destroy, but to fulfill it.*

THE Iewes feared the dissolution of their State, and Lawes, and Customes, and the destruction of their Temple; and would make Christ the Author: for such a brute was blowne abroad: whether the Predictions of the Prophets, which spake against their a Feasts, and Sabbaths, and Sacrifices, gaue them to vnderstand; or, that the comming of our Lord Iesus Christ, (in so many Signes and Wonders and powerfulnesse, both of Word and Workes) caused them to thinke hee would make some change: or that hating him, they would cast on him an aspersion of malice,

a *Isa.* 1.11.12. 13.14. *Ier.* 6.20.

malice, as an enemie, to the lawes and religion eſtabliſhed: or that it was fatall to the Sinagogue, which was ſo neere to her laſt period, to haue ſome vniuerſall notions and preſagements of her diſſolution. Whether it were any of theſe, or all: the fame went currant of Chriſt, that hee would make an alteration; but of the diſſolution of their ſtate and policie, Chriſt was no more the cauſe, then the man which is murthered, is cauſe that the malefactour is executed. As for the law and religion, hee was ſo farre from taking them away, that the cauſe of his comming was onely to fulfill them, as hee ſaith, *I came to fulfill the law.* So that vnleſſe the fulfilling of the law be a repealing of the law, Chriſt cannot be ſaid to abrogate the law. The Iewes themſelues tranſgreſſed the law, *and made the ordinance* of *God voyd, by their* [b] *traditions:* They might haue accuſed themſelues; but they accuſe Chriſt and ſtand ſo in feare, that he will diſanull it, that they doe as much as in them lieth, hinder his fulfilling of it. If Chriſt ſhould breake the law, who could keepe it? he doth not onely fulfill it in himſelfe, but in vs. For hee that is in Chriſt, keepes all lawes: and hee that is without Chriſt, breakes all lawes. How then can it be that he which makes [c] peace in heauen and earth, with God and man, without whoſe comming, the law of Ceremonies had been but a meere ſhadow, and an abſurd and darke figure; without whoſe fulfilling, the law morall had had no farther honour, then to hang vp written in Tables of ſtone, and neuer beene written in any heart, I, by whom the law iudiciall had her full force and vertue; *For* [d] *by mee Princes raigne,* euen by Chriſt the wiſedome of his Father which is God and King for euermore: how can it be that hee ſhould breake the law? How can it be that God ſhould not be God; that truth ſhould not be truth; that hee which

[b] *Math.* 11.6.

[c] *Col.* 1.15.

[d] *Pro.* 18.15.

which saues vs all from the curse of the law, should be himselfe a transgressour of the law. *Absit putare:* Doe not thinke so. Why should wee say so, why should wee beleeue so? why should wee beleeue so, which ought not thinke so? Wee are law-breakers. Know, say it. Let all men protest it, let all the world confesse it. If we had not broken the law, Christ should neuer had neede to come to fulfill it. Christ came to fulfill the law which wee haue broken, and shall wee count him a dissolucr of the law? though many beleeue it, and some say, and some sweare it, yet doe not you thinke it. That we may not thinke so, we haue two reasons. 1. The negatiue, *ne hic putaret*: Thinke not so. 2. The affirmatiue, *quia uenit implere*: I came to fulfill the law. Of the negatiue. First: The law and Prophets are in substance the selfe same things, wherefore the writings of the Prophets are called the law. The Euangelist saith, *it is written in the law, they hated me without a cause*: Where he speaketh not out of the law, but out of the Psalmes. And thus wee may take the law for the whole Scripture of the olde Testament. The law was a dumbe Prophecie: the Prophecie a speaking law. The law wee resemble to *Zacharias* which being stricken dumbe, made signes and tokens. The Prophets to the same *Zacharias* when his mouth was opened. Yet the same things which the Prophets expressed, testifying more plainely in words, the law witnessed, though more obscurely: To wit; the Prophet saith of Christ, that hee should be *as a Lambe before the Shearer, not opening his mouth*. The law signifieth the same in the Paschall Lambe, or the Shreepe going to sacrifice. And although the law doe not speake of his Priesthood, of his anointing with the holy Ghost, of his Passion, of his Baptisme, of his Innocencie, &c. yet it doth shadow him in signes and tokens:

e *Mat.* 26.61.

f *Psal.* 69.8. *Ioh.* 15.

g *Luc.* 1.22.

h *Isay* 53.7.

i *Exod.* 12.

kens: in *Aarons* [k] annoynting, in his [l] royall roabes, in his Priesthood: and pointeth to his Passion in the daily sacrifice of the blood of beasts: his Baptisme in the [m] red Sea: his innocence in the [n] Lambe without spot. The law and Prophets were one: 1. Because they came from one, for the same God which [o] spake the Law, spake by the Prophets, putting his word in their mouthes. 2. Because they were both ioynt-promisers of Christ: the law in dumbe shewes; the Prophets by speaking. 3. Because they ended in one, being as shall be shewed, both fulfilled in Christ; and heere I will take them both for one, namely, for those fiue Bookes of *Moses*, which the Iewes call *Torach*, because the question which is of the Ceremonies of the law, and their practise, is there more of purpose and principally set downe; and the law hauing in it implicitly the Prophets, which were her interpreters, may stand for both. But howsoeuer the law be to be taken; by it selfe without the Prophets: and if by it selfe, whether iudiciall, or ceremoniall, or morrall: of Christ it is true, *I came not to destroy the law.*

Christ himselfe saith, *I came not to take away the law.* If the Law could speake, it would say, I was not giuen to take away Christ. But *Lex soluit Christum*, the law tooke away Christ, when he was crucified, and died, and was buried: for to these, he was [p] a debter by the law: And Christ tooke away the law, when by his death it was expired and ceased. I, but Christ by thus dying, hath attayned to his fulnesse of power and glory, and spread his saluation ouer all the world: And the law by thus ceasing hath her fulnesse, to haue her perfection and consummation of all that was signified and written. If then the law were Christs end, why should not Christ be the end of the Law? If he obayed the law, and was vnder it, why should not the

k *Exod.* 29.7.
l *Exod.* 28.4.
m *Exod.* 14.28.
n *Exod.* 12.5.
o *Exod.* 20.
p *Luc.* 24.26.

law

law obey Christ, and be vnder him? Thus then are theſe words to be vnderſtood; *I came not to deſtroy the law*, that is, to make it voyd, or of none effect. But take this *ſoluere* in any ſenſe, whether of omitting any thing, which was contayned in the Law, or committing any thing which was contrary to the law: for as it is all one [q] to offend in one, and in all; ſo hee that omitteth the leaſt commaundement preſcribed in the Law, is guilty of omitting the whole Law. And therefore Christ in the words next following, will haue all the Law fulfilled to the leaſt iot, or tittle, and point. *Till heauen and earth paſſe away, one iot or tittle of the Law ſhall not ſcape, till all be fulfilled.* And now, little ſhould we beleeue of Christ, if we ſhould not beleeue this. Many which came before Christ, did breake the Law: I, all from our Father *Adam* were tranſgreſſours of the Law, yet none were euer ſent, or came into the world to this end. If then the end of Chriſts comming had beene to looſe the Law, needes muſt Christ in his comming haue had a worſer end then any that were before him. *Noli putare*: God forbid we ſhould ſo thinke.

Christ was accuſed for a breaker of all lawes. Of the Law morall, when hee was termed a drunkard [r] and a ſinner. Of the breach of the iudiciall Law, when he was accuſed of mouing the people [s], *and forbidding to pay tribute.* Of breaking the ceremoniall Law, when he was accuſed for [t] violating the Sabboth. And whereas in the whole decalogue, there was but this one commandement ceremoniall: Here they ſtouted and wrangled more then for all the reſt. The law morall was, as I may tearme it, *Magna [u] charta*, the great commandement. The Law of Ceremonies was a Law of iots and titles, compared. The iudiciall Law, was middle betweene both: by which the Kings did go-

q *Iac.2.10.*

r *Math.22.19.*
s *Luc.23.2.*
t *Math.12.2.*
*Mar.2.24.*
*Luc.13.14.*
*Ioh.5.10.*

u *Iac.2.8.*
*Mat.22.36.*

uerne the State: yet ſo that the Kings did puniſh thoſe which offended againſt the Law morall, as well in breaches of the firſt Table, as of the ſecond: as you may ſee the firſt Booke of Kings, *cap.*15, *verſ.*13. *Where* Aſa *put downe his mother* Maachah *from her eſtate, becauſe ſhe had made an Idoll in a Groue, and burnt her Idols.* Now if the Ceremonies were violated, it did belong to [x] the Prieſts to iudge that: and therefore they ſtood moſt ſtifly & pretractly for the vpholding of this Law, becauſe they were Maſters of the ceremonies themſelues. And albeit, they themſelues were moſt contrary to the morall law, [y] hipocrites, [z] liars, [a] ſlanderours, [b] boaſters, [c] couetous, &c. yet ſtill they diſputed and contended for the Ceremonies, to the leaſt tittle. And for theſe they not onely accuſed Chriſt, when he was with them; but after his aſcenſion, as *Acts* 6. When the multitude laid to the bleſſed *Protomartyr S. Stephens* charge: *We haue heard* (Stephen) *ſay, that this Ieſus of Nazareth ſhall deſtroy this place, and change the ordinances which* Moſes *gaue vs.*

x *Deut.*17.8.

y *Math.*23.13.
z *Ioh.*8.44.
a *Ioh.*8.48.
b *Luc.*18.13.
c *Luc.*16.14.

*Acts* 6.14.

Now albeit, as I haue ſhewed, they accuſed Chriſt of breaking the other two: yet their onely feare was, that he would alter their cuſtomes and ceremonies. To this Chriſt anſwereth, *nolite putare*; thinke not ſo.

Chriſt did not tranſgreſſe the morall law: for hee deſtroyed and aboliſhed ſinne. [d] *Hee did looſe the worke of the diuell.* Sinne was the diuels [e] worke, the law being broken, gaue ſin ſtrength: as [f] S. *Paul, the ſtrength of ſinne is the law.* Then was the diuels worke ſtrong and ſure: *but Chriſt by fulfilling the law, hath looſed the worke of the diuell.*

d 1 *Ioh.*3.8.
e *Gen.*3.
f 1 *Cor.*15.

Neither did Chriſt take away the iudiciall law: for it tooke him away, and [g] hee confeſſed hee was vnder it. So he anſwered to the full, both morall and iudiciall law: the law morall by his righteouſneſſe; the law

g *Ioh.*19.1.

iudiciall

iudiciall with his bloud. Nay, the law of Ceremonies which was of leaſt moment, and ſhorteſt time, he did not diſobey; for he was circumciſed, and preſented in the Temple; and did not onely become vnder the Ceremonies himſelfe; but commanded others to do [h] the ſame, as the Leapers whom hee cleanſed. Yet farther, whereas the Baptiſme of *Iohn* was a Ceremonie or Sacrament ſupererogated to the Ceremonies of the law, he ſuſtayned alſo to be baptized of *Iohn*, and gaue the reaſon; *Thus it becommeth vs to* [i] *fulfill all righteouſneſſe*: all righteouſneſſe of all lawes, iudiciall, morall, and ceremoniall: and that in all points to euery little prick and tittle. And laſtly, for the fulfilling of the Prophets, it doth appeare, not onely by his birth, by his life, by his doctrine, miracles, death and paſſion; but by this very ſlaunder, they here put vpon him, in accounting him an enemie to the law and Prophets. This a Prophet fore-told: That he ſhould be [k] counted a ſinner, and reputed with the iniuſt; which being ſo, how truly doth he ſay? *I came not to deſtroy the law.*

But this, another might haue ſaid: *I came not to deſtroy the law*: Chriſt ſaith more, and that which none can ſay but himſelfe; *I came to fulfill the law.* So that, but for fulfilling all things which are written in the law and Prophets, Chriſt had not come. As then before Chriſts comming, the law and the Prophets, did intentiuely looke towards him; ſo Chriſt being come, doth fixe his eyes on them, making them the end of his comming. And ſo Chriſt comes, and being come, the end of the law and Prophets is come; without whoſe comming the law had beene ridiculous, and the Prophets friuolous, for they had had no end. God forbid that we ſhould thinke that God which made nothing in vaine, ſhould make vaine his owne ordinances, that the Prophets which ſpake by his owne ſpirit,

h *Math.* 8.4. *Luc.* 5.14.

i *Math.* 3.15.

k *Iſa.* 53.34.

2

should haue proued lyars: which yet had so beene if Christ Iesus comming in our flesh, had not fulfilled the contents of both Law and Prophets.

But the question is, how Christ fulfilled the law, when by his death and the oblation of himself, he caused all the ceremonies and sacrifices to cease. For S. *Paul* saith, a he did abrogate in his flesh the hatred, that is, the law of commandements, which standeth in ordinances. And againe, b he put out the hand-writing of ordinances that was against vs: c *and the commandement which went afore, is disanulled, because of the weakenesse thereof and vnprofitablenes.* Caietan answereth, that Christ came not in his owne person to cause the ceremonies to cease, but did it by his Disciples after his death. Some answere otherwise, that the law of *Moses* is taken for those things which were properly brought in by it, as Ceremonies, and Customes: or for the principall contents, as the law Morall, which is called the d *great commandement*. Now those first of Ceremonies were but accessary to the law principall, and for that people onely, and but for a time. They alledge for proofe the testimony of the Prophet. e *I spake not vnto your Fathers, nor commanded them, when I brought them out of the land of Egipt, concerning burnt Offrings and Sacrifices: 23. But this thing I commanded them, saying, obey my voyce, and I will be your God* &c. This Scripture they so alledge, as if God, compelled by their euill disposition, and their proneness to Idolatry, gaue them those ordinances, by which they should be exercised & humbled: not that they had any necessary vse in themselues: and thus they would haue the negatiue part vnderstood, *I came not to loose the law principall*: but neyther of these to answere the doubts, or cleere this Scripture: for Christ came as well to fulfill the law of Ceremonies as the morality, and that to euery tittle and poynt. Indeed Christ had

a *Eph.* 2. 15.

b *Col.* 2. 14.

c *Heb.* 7. 18.

d *Mat.* 22. 38.

e *Ier.* 7. 22.

looſed them, if after cancelling them to the letter, he ſhould haue ſaid, they had no vſe in them, nor were inſtituted by God: he did not ſo, but exhibited in himſelf what had bin ſigned and ſealed in them. As then the propheſie is iuſtified, when the things foretold are com to paſſe; ſo did Chriſt make good & iuſtifie the cuſtoms and ordinances of the Law, when comming with [f] a body, as they required, he did in ſubſtance and trueth exhibit, what they in their ſhadowes, which were dumb ſhewes, and figures of him, did pretend and ſignifie.

*To theſe.* He fulfilleth the law, when by the efficacy of his diuine ſpirit, he worketh in vs all thoſe things inwardly & ſpiritually (as I will ſhew in my laſt words) which the law which had the ſhadow of things to come did ſignifie: and thus to take away thoſe figures concerning the letter, was to fulfill them, becauſe the law it ſelfe did require this. [g] *Bring no moe oblations in vaine: Incenſe is an abhomination to mee, I cannot ſuffer your new Moones nor Sabbaths, nor ſolemne dayes, (it is iniquity) nor ſolemne aſſemblies:* Againe, *I will not reproue thee [h] for thy Sacrifices: and thou deſireſt no Sacrifice.* Well ſaid *Leo: hoſtia in hoſtiam tranſit, ſanguine ſanguis aufertur, & legalia feſtiuitas dum mutatur impletur*: One oblation paſſeth into another, bloud is taken away with bloud, and the feaſts of the law are fulfilled when they are changed. For what hurt is done to the image of the king, by the comming of the King himſelfe in perſon? Shall we gaze now vpon his Image? What looſeth a childe by growing to a perfect man? Doe we complaine after the Sunne is riſen that we cannot ſee the Starres? Then this ceaſing of the law is not her abrogation, but her conſummation. For the Arrow moueth while it is ſhooting at the marke, but hauing hit the marke reſteth in it: So the law which did leuell and ſhoot at Chriſt with ſo many moueable ſignes

[f] *Heb.* 10.5.

[g] *Iſay.* 13.

[h] *Pſal.* 50.8. *Pſal.* 51.16.

and Sacraments, doth, as I may ſay, ceaſe from her motion of practiſing them any more, hauing attayned to her full end in him: the earth bringeth forth fruit of her ſelfe, [c] but *firſt the blade, then the eare, then after, full corne in the eare*: ſo did the blade or hearbe ſpring forth in the law of Nature: ſecondly, the eare or culme, in the law written; but wee haue in the Goſpell the pure graine, or full corne which is Ieſus [d] Chriſt: Therefore as the ſtalke and eare are of neceſſary vſe till the corne be ripe; but the corne, being ripe, we no longer vſe the chaffe with it, ſo till Chriſt was exhibited in the fleſh, which lay hidden in the blade, and ſpike of the law, theſe ceremonies had their vſe; but ſithence by this death and paſſion this pure [e] Wheat corne is threſhed, and winnowed, and by his aſcenſion laid vp in the Garner of Heauen, theſe are of no farther vſe.

By this then it is plaine that the law continued egene and profitleſſe, and beggarly, till Chriſt came: which did indeed, and ſubſtance exhibite, what the law had in figure, and vnder promiſe. What iniury is done to a poore man when his debt is payde? or what looſeth the ſhadow by the bodies preſence? We grant that all thoſe ſhadowes of the law, in the times of emptineſſe went before Chriſt; [f] but Chriſt came in a time of fulneſſe, & euer ſince they followed Chriſt. The Iewes were taught by theſe ſhadowes that the body ſhould come, we know by the ſame ſhadowes, that the body is come: and therefore wee looke into the written law, and read it daily, that by comparing the Law with the Goſpell, that is, the ſhadow with the ſubſtance; we may by theſe ſignes and figures, and theſe dimenſions know the true body, which dimenſions the Apoſtle wiſheht that euery true Chriſtian ſhould know, to wit, what is the [g] length & breadth, and depth. And

becauſe

c *Mar.* 4. 1. 18.

d *Iohn.* 12. 24.

e *Iohn.* 12. 24. 8.

*Gal.* 4. 4.

g *Epheſ.* 3. 18.

becauſe he which was made fleſh, was not man onely but God, which is high ouer all, he hath one dimenſion of height which belongs not to a natural body. Think we then, how ſhould he be counted to euacuate the law, or cauſe emptineſſe, whoſe is all fulneſſe; which came and filled time, which was before [h] void and empty; which hath fulneſſe of [i] power to all power. Which hath [k] fulneſſe of force, fulneſſe of truth: to whoſe fulneſſe compared, not onely the poore figures of the law were empty, but the heauens themſelues, and the Angels in heauen; whoſe is fulneſſe of wiſedome, fulneſſe of knowledge, [l] to the hidden treaſures, which is full of [m] the holy Ghoſt, whoſe is the [n] fulneſſe of the Godhead which dwelleth in him bodily: Whoſe is fulneſſe of fulneſſe, euen πᾶν πλήρωμα, *all fulneſſe*, and that not onely to be in him, but κατοικῆσαι, to dwell, and that not for himſelfe onely. But for vs all, *of his* [o] *fulneſſe we haue all receiued.* Little was it for him to fill thoſe empty veſſels of the law which were borrowed for a time, and to let runne the oyle of his grace, and mercy out of that pitcher of his humane nature, to pay the poore widowes; I meane the [p] Synagogues debt: he was not ſo contented, but let it runne ſtill and it runneth ouer and ouer, to pay all our debts: for he thus abounded & ſuperabounded to them, to vs, to Iewes, to Greekes, to all the world, to all that were, to all that ſhall be. Therefore as ſoone as Chriſt is borne, ſee how theſe veſſels beginne to fill. Saint *Mathew* no ſooner ſpake of his birth, but he filleth one veſſell ſtraight: this was [q] ἵνα πληρωθῇ τὸ ῥηθέν, that it might be fulfilled which God ſpake by the Prophet *Iſay*, when he ſpeakes of his going downe to *Ægipt*. [r] He filleth the Prophet *Hoſeahs* meaſure, that it might be fulfilled &c: *Out of Ægipt haue I called my firſt borne.* When he ſpeakes of the place of his birth, hee fils a third

h *Gal.*4.4.
i *Mat.*28.18.
k *Iohn.*1.14.
l *Col.*2.3.
m *Iohn* 3.34.
n *Col.*2.9.
o *Iohn.*1.10.
p 2 *Reg.*4.6.
q *Mat.*1.22. *Iſay.*7.14.
r *Mat.*2.17. *Hoſ.*11.1.

third veſſell: The Prophet *Michaiah*; [f] *And thou Bethlem in the land of Iudah, are not the leaſt among the Princes of Iudah: for out of thee ſhall come the ruler, which ſhall feed my people Iſraell.* When the children were ſlaine he fils a fourth veſſell, namely, the Prophet *Ieremiah*; [t] *Then was fulfilled that which was ſpoken, &c. In Rama was a voyce heard, mourning, weeping, & great lamentation,* Rachell *weeping for her children.* Whereſoeuer he goes, he fils. To Nazareth, that it [v] may be fulfilled, &c. *He ſhall be called a Nazarite*: Whatſoeuer he ſaith he filleth. That it may be fulfilled. [x] *I will open my mouth in Parables.* Whatſoeuer he doth he fils; This when he but rideth vpon an Aſſe, this [a] was done that it might be fulfilled, &c. *Tell ye the daughter of Sion, behold, thy King commeth vnto thee, meeke & ſitting vpon an Aſſe.* Whatſoeuer is done to him maketh for this filling, if they beleeue not; the Scripture is fulfilled, *I* [b] *haue blinded this peoples heart.* If they hate him, the Scripture is fulfilled; [c] *they hated me without a cauſe*: See how this Oyle neuer ceaſeth running. But what ſhall I ſpeake of ſuch fillings? when he filleth all that is written not onely by ſpeaking but by ſilence. For when he ſpake not before *Pilate*, a Scripture is fulfilled: [d] *He was brought as a ſheepe to the ſlaughter, and as a ſheepe before the Shearer, ſo he openeth not his mouth.* I, he fulfilleth the Scripture, not onely by liuing, but by dying, and the manner thereof; which was ſo neceſſary, that himſelfe had neede to ſay: all this was done, *that the* [e] *Scripture of the Prophets ſhould be fulfilled.* I, our Sauiour ſheweth that hee was bound to the law, to ſuffer and die: *Ought not Chriſt to ſuffer theſe* [f] *things, and to enter into his glory?* And therefore as you haue ſeene from the inſtant of *Iudas* his betraying; beginning to enter his paſſion, he gaue vs the alarum, in that 56. verſe of *Math.* 26. ſo when he hangeth on the Croſſe; falſe [g] witneſſe, [h] hanging

[f] *Ma.2.6. Mich.5.2.*

[t] *Mat.2.17. Ier.31.13.*

[v] *Mat.2.23. Iud.13.5.*

[x] *Mat.13.35. Pſal.78.*

[a] *Mat.21.5. Iſay.62.11.*

[b] *Iohn 12.38. Iohn 53.1.*

[c] *Iohn.15.25. Pſal.69.4.*

[d] *Act.8.35. Iſay 53.7.*

[e] *Mat.26.56.*

[f] *Luc.23.26.*

[g] *Pſal.27.12.*

[h] *Iſay.53.9.*

ging betwixt theeues ; his drinking of [i] gall, parting his [k] garments; in all these the oyle runnes, in all these the Gospell saith πεπλήρωται: to this last ; when Iesus hauing finished all these, cried [l] τετέλεσται it is finished, and so the oyle ceased : for the vessels of the law were full, they could hold no more. Well then may Christ say, *I came to fulfill the law*: For by this comming, he hath fulfilled all. So the Law and the Prophets were that [m] *sealed Booke*, of which none was found worthy in Heauen or Earth to open the seales: but you may see the Lambe take the booke and open the Seales, when he saith: [n] *This day is this Scripture fulfilled in your eares.* When first the seales of ceremonies were put to the law written, the finger of God was seene. So *Pharaohs* wise men confessed when they said, [o] *Digitus Dei hic est*, the finger of God is here. After when God sent his onely begotten sonne Iesus Christ into the world, the same finger of God was seene. *If I in the finger of God doe cast* [p] *out Diuels*: and then did the Lambe of God pull open the whole booke of the law, when the fire of his passion melted like waxe, his flesh and bloud, that we might see in him euery least impression of those figures, and signes, and characters to the least shadow, and all their contents. So now the least we can imagine of Christ is to haue but fulfilled the Law and the Prophets: which for the law of signes, hath not onely in truth and fulnesse of satisfaction exhibited all, but more then the ceremonies did or could signifie; and for the predictions of the Prophets, hath not onely made good all things whatsoeuer the Prophets spake of him, but more then they were able to speake: for the ceremonies which did require to be fulfilled in spirit and truth; they were all contayned in lesse then [q] fiue bookes : but if it should be written what Christ was made,

[i] *Psal.69.22.*
[k] *Psal.22.18.*
[l] *Iohn.19.*
[m] *Apoc.5.6.*
[n] *Luc.4.17.*
[o] *Exod.8.19.*
[p] *Luc.11.20.*
[q] *Gen. Exod. Leuit. Numb. Deut.*

made, and spake, and wrought it, and suffered, and testified in their fulfillings: The Euangelist saith, *The* a *whole world were not able to containe the bookes.* As for the Prophets, we must consider they spake of Christs birth, miracles, teaching, of his death and passion, of his Priesthood, his righteousnesse, glory, kingdome, &c. Yet were they but poore and niggardly interpretours of that which Iesus Christ in his owne person did represent. They did tell vs of this Sunnes rising to the world; but how farre inferiour was their relation to this Suns rising? No meruaile: for how could such a bottomlesse Ocean empt it selfe out of those narrow conduits of the lips of men? Therefore they spake of the light, but darkely: for when we saw the face of that glorious one, how ruse was their draught? *Little things increase by fame*, but of the onely begotten sonne of God, we may say as the Queene of b Saba said of *Salomon*: *It was a true word that I heard in mine owne land, of thy sayings and wisedome: Howbeit I beleeued not this report, till I came and had seene it with mine eyes, but loe, the one halfe was not told mee: for thou hast more wisedome and prosperity then I haue heard by report.* Right so may we say, it was true O Christ Iesus, which wee heard by the Prophets of thy wisedome, and power, and mareby, and glory: but we c beleeued not their report: but when we saw thee come and shew thy selfe to the world; loe, the one halfe was not told vs. What could the Prophet *Isay* say more then: d *Let the heauens send the dew from aboue, and let the clouds drop downe righteousnesse?* But how bare and poore is the conception of the dew in the ayerie cloud, to the incarnation of the Sonne of God in the Virgins wombe? and what comparison with Canaan to Heauen? the drowning of *Pharaoh* with the vanquishing of the Diuell? what is their red Sea to the bloud of Iesus Christ?

a *Iohn* 21. *vlt.*

b. 1 *Reg.* 10. 6. 7

c *Isay.* 53. 1.

d *Cap.* 45. 8.

what

what *Iosuahs* Sunne standing in Heauen, to the Sonne of Gods descending into the world, and dwelling with men? To this purpose did the holy Prophet pray: e *Open thou mine eyes, that I may see the wonderfull things of thy law*: He did not desire to haue his eyes open to see the Passeouer eaten, or the bloud of Goats, and Rammes sprinkled, or sprinkling with Water or Sabbaths, or Feasts, for to these his eyes were opened; he saw them well: The wonder of the law is Iesus Christ, signed and sealed to the world vnder those egene and poore signes; which is, *Vere admirabilis Deus*: f his name is, Wonderfull, Counseller, the mighty God, &c. and in him onely we wonder at the Counsell of God, which hath by him vnclasped that darke booke of Ceremonies and Riddels of the law, and opened the contents of saluation in the light of the Gospell: giuing vs for the Letter the Spirit, for shadowes the body, truth for figures, fulnesse for emptinesse, for darkenesse, light, for bondage freedome, for death life: for *Moses*, for *Elias*, for Prophets, for Men, for Angels: *One Iesus Christ which raigneth in Heauen.*

e Psal. 119. 18.

f Isay. 9. 6.

But I must conclude: onely I will alledge two places which the Apostle hath, to shew Christs fulfilling of the law: for we will giue the Ceremonies leaue, not onely to demand impletion of their greatest and most important signes: let them racke themselues to their least shadow, and demaund satisfaction for euery tittle and poynt; And in like sort wee will not onely make euen with the Law morall, to mens vnderstanding, but to satisfie the vtmost demaund of GODS iustice in rigour: stretching the Law, to punish not onely the act and deede, but the entent and thought: as Christ doth in this Chapter; till sinne be shaken, as I may say, out of the wombe of concupiscence, and that first cradle in which it was rocked.

S. *Paul* saith of Christ: [a] *Who hath put out the hand-writing of ordinances, which was against vs, and contrarie to vs, hee tooke it out of the way, and fastned it to his crosse*: *Ergo* hee hath satisfied the condition of the law: for hee could not cancell the band, till hee had paid the debt. For the law when it stood vnfulfilled, was in her whole strength and vertue: but now by Christ his death, the law is made voyd and of none effect. Then the lawes demaund hath beene fully satisfied. Now euery obligation doth witnesse against it selfe, that when the condition is performed, it is voyd, though it it be not actually cancelled: it mattereth not then though Christ did not actually naile the law of ordinances to the Crosse: this was enough to disanull the lawes whole vertue and power, when to all the lawes demaund, hee made in himselfe full tender vpon the Crosse, before so many witnesses, God, and Angels, and Men. Here then wee must conceaue the band is cancelled, where the debt is discharged. [b] Againe, the same Apostle: that which was vnpossible to the law, &c. *God sending his owne Sonne in the similitude of sinfull flesh, and for sinne, condemned sinne in the flesh: that the righteousnesse of the law might be fulfilled in vs.* Then it is too little to say, Christ hath fulfilled the law, or that by satisfying he hath freed himselfe; for he hath done it for vs, and in vs: and our faith in Christ, doth not take away the law, but establish it: when all these things are spiritually performed in vs, which the lawes, signes, and figures did protend. So wee haue for the law, a law, [c] *legem Christi*: the law of Christ, for tables of stone, tables of flesh. *Writing my law in their* [d] *hearts.* For circumcision of the flesh, [e] *Circumcision of the heart in the spirit*: For annoynting, [f] annoynting, *You haue an ointment from him that is holy.* For washing, [g] washing, so S. *Paul*: *Such were you, theeues, couetous, &c. but*

you

a Col. 2. 14.

b Rom. 8. 3-4.

c Gal. 6. 2.

d Ier. 31. 33.

e Rom. 2. 29.

f Ioh. 2. 20.

g 1 Cor. 6. 11.

*you are washed, but you are sanctified.* Wee haue for outward the inward sprinkling. [h] *Let vs draw neere,* &c. *sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water.* For sacrifice, sacrifice [i] *to offer spirituall sacrifices to God by Iesus Christ.* For Altar, we haue [k] an Altar: *We haue an Altar, whereof they haue no authoritie to eate, which serue in the Tabernacle.* For high Priest, Iesus [l] Christ, *which is an high Priest after the order of Melchisedech for euer.* For Lambe, [m] Lambe; *Behold the Lambe of God which taketh away the sinnes of the world.* Blood for blood: [n] *The blood of Iesus Christ washeth away our sinnes.* Temple for Temple. [o] *The Lambe is their Temple.* And for all, Christ which is our law, our circumcision, washing, sprinkling, annoynting, sacrifice, altar, our high Priest, our passeouer, our temple, the fulnesse of all in all. To whom with God the Father, and God the holy Ghost, three persons and one God, be all fulnesse of praise, honour and glory, now and for euer.

AMEN.

h *Heb.* 10.22.

i 1 *Pet.* 2.5.

k *Heb.* 13.10.

l *Heb.* 6.20.

m 1 *Ioh.* 1.29.

n 1 *Ioh.* 1.7.

o *Apoc.* 22.22.

# THE VVAY TO ETERNALL LIFE.

## *The ſeauenth Sermon.*

### 1 IOHN Cap. 17. Verſ. 3.

***And this is life eternall; that they know thee to be the onely very God, and him whom thou haſt ſent; Ieſus Chriſt.***

WHen the Lawyer ſtood vp and tempted Chriſt, ſaying: [a] *Maſter, what ſhall I do to inherit eternall life?* he was made anſwere himſelfe out of the morall law, *Thou ſhalt loue the Lord thy God, with all thine heart, with all thy ſoule, with all thy ſtrength; and thy neighbour as thy ſelfe.* And heere is ſet downe the vtmoſt bound of our actions: but if any man ſhould aske, but what knowledge is required to eternall life? our Sauiour himſelfe anſwereth: *This is eternall life, to know*

[a] *Luc.* 10. 27.

*know (the Father) to be the onely very God, and him whom he hath sent Iesus Christ.* So here is the vtmost limit of our knowledge. This Scripture then refuteth the vanity of Sciences, to which men are by nature most propense and prone, and for all Arts, Sciences, Learning, Wisedome, commendeth to vs one, which is the Art of a Christian, to know the true and liuing God. These two compasse in, and containe within them all Christian duty: [b] knowing, and doing: first, we know God, then wee loue him: for, *ignoti nulla cupido*; there can be no desire of that we know not: after the Greek Prouerbe, ἐκ τοῦ θεᾶσθαι γίνεται τὸ ἐρᾶν: *Of seeing commeth louing.* Such as is our knowledge, such is our loue. If we know God but little, we can loue him but a little; the more we know him, the more we loue him: if we know him not at all, we cannot at all loue him. It is rooted in the nature of all things to desire that which is good; and whosoeuer desireth the good, doth not rest his desire in any subordinate good: for the desire will striue and presse forward for the soueraigne good, that good to which all other goodnesse is subordinate; neither can it haue rest, till it haue attayned to this supreame end of all things. Now albeit many desire the good apparant, for the supreame good: yet the desire in the false, entendeth the true good: as we see in the heathen people, which worshipping false Gods, did entend in them the worship of the true and onely God. It is another principle in nature, for euery thing which hath life, to desire and doe all that it can to keepe it selfe from dying: for if our life should perish, what could the good of life profit vs? for no good, no not the soueraigne good, could any wayes aduantage him, that held by no tenure of life to enioy it. Here then wee haue the supreame good mademanifest to our vnderstanding, which good is the true God:

[b] *Ioh.13.17.*

God: and to a good eternall, wee haue a life proportioned, which is eternall, that wee may neuer dye to our good, nor our good to vs.

You shall not then expect that I speake of this Scripture by way of diuision: sithence the subiect of my Text is the true and perfect Vnion: for other Sciences wee learne; first, by learning the parts, and then the whole. This Science wee haue first by being taught the whole, (the mysterie of the Trinity) and then in it all the parts of a Christian life. It is all one knowledge for all to know: one life for all to seeke: one God for all to beleeue in: and there is but one way to come to this life, which is by knowing the true and onely God.

I haue heard of a dangerous harbour in our Seas, at whose mouth, at *Goodwins* sands, out of which the Pilot cannot make forth, but hee must sinke in those sands, vnlesse he so steere his Ship that he bring two steeples which stand off, so euen in his sight that they may seeme to be but one. Doubtlesse wee cannot make way in our faith, without sinking into endlesse errour, vnlesse wee beleeue God the Father, and God the Sonne, to be the same in substance, and the onely true God. But is not the holy Ghost with the Father and the Sonne, one substance, and the same true and liuing God? yes: but he is our Pilot to guide vs in this way: Therefore the Scripture saith, [c] *They that are led by the spirit, are the sonnes of God.* And [d] in another place, *Walke in the spirit.* And againe, [e] *If you be led by the spirit.* Therefore Christ himselfe saith of the spirit, [f] *He shall teach you all things.* If all things: then this truth, the ground of all truth, the knowledge of the Father and and the Sonne: because the [g] *spirit searcheth all things, καὶ τὰ βάθη τοῦ θεοῦ*, euen *the deepe things of God.* Neither ought wee more to doubt, that the spirit is God, because

c Rom. 8. 4.
d Gal. 5. 16.
e Gal. 5. 18.
f Ioh. 14. 26.
g 1 Cor. 2. 10.

becauſe hee brings vs to Chriſt: then that Chriſt is God, becauſe hee brings vs to the [h] Father. *No man commeth to the Father, but by the Sonne*: for then wee ſhould likewiſe doubt whether the Father were God, becauſe he brings vs to Chriſt: [i] *Euery man that hath heard and learned of my Father, commeth to me.* And [k] *no man can come to mee, except it be giuen him of my Father.* For this is that *clariſication* of which our Sauiour ſpeaketh in the firſt verſe: *Father, clariſie thy Sonne, ſo doth the Sonne glorifie the Father*, verſe 4. and the holy Ghoſt, which proceedeth from the Father and the Sonne, clariſie both the Father and the Sonne; that all three perſons may be glorified of vs all, and that nothing may be more cleare & illuſtrious to our faith, then this ſumme and ground of all truth: *The Trinitie in Vnitie, and Vnitie in Trinitie, is to be worſhipped.* So hence we may aſcertaine our conſciences, that as the Father, the Son, and the holy Ghoſt are one God: ſo our faith, which beleeueth, *is* [l] *one faith*: our knowledge which apprehendeth this myſterie, is one knowledge: that is, with the ſame obtute of faith, I beleeue in God the Father, with the ſame and no other, I beleeue in GOD the Sonne, and God the holy Ghoſt: And with the ſame light of knowledge, I know one, I know all three: Neither doth this Vnion reſt here, to make our *faith* one, and our knowledge one, but to make the knowers one; for which our Lord prayed, *That* [m] *all which ſhall beleeue in Chriſt* (through the Goſpell preached by his Apoſtles) *may be one, as the Father is in Chriſt, and Chriſt in the Father, that they alſo may be one in vs.* [n] *I in them, and thou in mee, that they may be made perfect in one.*

This then we muſt take for certaine, that in reading this Scripture, we muſt of neceſſitie vnderſtand God the holy Ghoſt, with God the Father, and God the

h *Ioh.* 14.6.

i *Ioh.* 6 45.

k *Verſ.* 65.

l *Eph.* 4.5.

m *Ioh.* 17.21. 22.

n *Verſ.* 23.

Sonne, as S. *Augustine* teacheth: *Ordo verborum est vt cum patre et filio consequenter spiritum sanctum intelligamus, quia &c!* The order of the words is, saith hee, that by consequence wee must vnderstand the holy Ghost with the Father and the Sonne: for the spirit is the substantiall, and consubstantiall charity of both the Father and the Sonne: because the Father and the Sonne are not two Gods: neither are the Father, the Sonne, and the holy Ghost three Gods, but the Trinitie it selfe is one God. Neither is the Father the same (person) that the Sonne, nor the Sonne the same that the Father is, nor the holy Ghost the same that the Father and the Sonne: whereas the Father, the Sonne, and the Spirit are three, and this very Trinitie is one God.

Wee haue then by the grace of Christ, in these words, *A Catechisme, or Enchiridion* for a Christian man: contayning in it all the mysteries of saluation, all the articles of our faith. For at that very instant, that wee beleeue God to be the Father, maker of the world, almighty, the onely true and liuing God: wee beleeue the incarnation of Iesus Christ, we beleeue in the holy Ghost, the resurrection from the dead, the remission of sinnes, we beleeue the holy Catholique Church, the communion of Saints, and whatsoeuer is written in the law and the Prophets, all the contents of the Gospell. This one knowledge hath all knowledge in it: for as life in that instant that it is life, giueth spirit, motion, seeing, tasting, feeling, and desire to preserue life: so assoone as we haue this knowledge, wee haue with it all heauenly wisedome, and vnderstanding, we need not be perswaded to beleeue the Scriptures, wee haue the light, the feeling, the tast of heauenly things: and as the light of this Sunne, which directeth my going in one place, shineth to mee in all places, in the

house,

house, in the field, in the Sea, in the Desart, and in all deepe places: so the light of the knowledge of God and Iesus Christ, lighteth to mee all things that were in darknesse, leadeth me out of all doubts and errours, and illuminateth all things that are in heauen and earth.

But that you mistake me not, I doe not deny when we haue receiued this faith, but that we haue our farther growing in Christ, and encrease in godlinesse, by hearing and reading the word, by meditation, by prayer, by receiuing our daily bread and drinke of life, in the Sacraments, by walking, by motion, by exercise and labouring in our most holy faith. The thing I entend, is to shew, that all these spring from this fountaine, and moue from the power of this life. For our bodily life cannot consist or continue without daily foode: therefore it is naturall to life to hunger for it daily, and by foode wee receiue strength, and in our strength we trauaile, and labour, and doe the things which belong to this life. This then is my purpose, to shew that all heauenly gifts and powers of the spirit, are of the nature of faith. So the Apostle, [o] *By faith we haue an entrance into this grace wherein we stand.* But first wee liue by faith: *The iust shall liue by* [p] *faith.* By faith we feed: therefore the word of God is most properly called, *the word* [q] *of eternall life*: which is [r] *the word of faith, which wee preach.* And this word must be mixed with *faith*, and be as meat digested in the stomack of our soules. The word did not profit them, in whom it was [s] not mixed with *faith*. *By this faith we eate the flesh of Christ, and drinke his blood, which is the bread of* [t] *life. By faith wee are nourished*, as said *Paul* of [u] *Timotheus*: *which hast beene nourished vp in the words of faith.* In faith we grow: [x] *When your faith shall encrease.* In faith wee haue our strength. [y] *Strong in the faith.*

o *Rom.5.2.*

p *Hab.2.4. Rom.1.17.*

q *Ioh.6.68.*

r *Rom.10,8.*

s *Heb.4.2.*

t *Ioh.6.35.55.*

u *1 Tim.4.6.*

x *2 Cor.10.15.*

y *1 Pet.5.9.*

By faith wee ſtand: [a] *Thou ſtandeſt by faith.* By faith we walke: *For wee* [b] *walke by faith, and not by ſight.* By faith we worke, as Saint *Paul* ſaith: [c] *The worke of your faith in power.* By faith wee reſiſt Satan: [d] *Whom reſiſt being ſtedfaſt in faith.* By faith wee fight: [e] *Fight the good fight of faith.* By faith we conquer and ouercome. *This is the victorie* [f] *which ouercommeth the world, euen your faith.* See how S. *Paul* aſcribeth to faith, all the patience, labours, workes, ſtriuings, aſſurance, hope, and the victories of the Saints, in the whole Chapter, which is the eleuenth to the Hebrewes.

*Queſt.* But here the Scripture ſpeaketh of knowledge, not of faith.

*Anſw.* No: it cannot vnderſtand this knowledge without the light of faith: For our knowledge of God is the iſſue and birth of our faith. In all earthly things knowledge maketh faith, for all the wiſe men of this world beleeued no farther then they were led by reaſon: but of heauenly things faith maketh the knowledge, for theſe are aboue reaſon, and captiue our vnderſtanding: Therefore Saint *Paul*, [g] *By faith wee vnderſtand, &c.* And Saint *Peter*, *I beleeue and know that thou art Chriſt, the Sonne* [h] *of the liuing GOD.* Therefore our faith hath her perfection in this life, and knowledge doth ſurrender to faith heere: In the world to come, faith ſhall ſurrender to knowledge, and faith ſhall bee no more. Wee beleeue not heere in part, wee [i] know but in part now; but wee beleeue [k] all things. Then in the life to come vvee ſhall know all thinges, as vvee are knowne. Then as Saint *Paul* and Saint *Peter*, ioyne faith with knowledge, ſo doe wee heere: and more then that, with Chriſt himſelfe, in this Chapter, the twentith verſe, vvee take them both for one; for ſo hee prayeth, that they vvhich beleeue in him may bee

a *Rom.* 11.20.
b 2 *Cor.* 5.7.
c 2 *Theſ.* 1.11.
d 1. *Pet.* 5.9.
e 1 *Tim.* 6.12.
f 1 *Ioh.* 5.4.
g *Heb.* 11.3.
h *Ioh.* 6.69.
i 1 *Cor.* 13.9.
k 1 *Cor* 13.7.
l 1 *Cor.* 13.12.

one; euen all that shall beleeue by the preaching of their, (that is, the Apostles word) that they be one, as hee and his Father are one. Now let vs goe forward.

*Hypocrates* said truely of the Art of Physicke, ὁ βίος βραχὺς, ἡ τέχνη μακρὴ, ἡ πεῖρα σφαλερή: *Life is short, the Art is long, the experience is full of danger:* How miserable then were the state of simple men, if it were of like hardnesse to haue the knowledge of eternall life, as to learne Physicke or Astronomy, or Rhetorique, or any other Art? But heere the Art is short, and our life compared is long, and the practise is secure and full of pleasure; heere is the whole science, to know God the Father and his Sonne Iesus Christ, And this wee obtayne not by learning, but by beleeuing; not by discourse, as seeking: but by obtute as seeing; wee haue it not by acquisition, but by infusion, not by diuision, but by vnion: not, as I haue said in all other Sciences, first the parts, and then the whole; but first the whole, and then the parts. This the superabundant mercy of God hath prouided for the simple, the ignorant & vnlearned, that no man may pretend difficulty or hardnes in the way of life eternal, but that it may be as easily learned of the simple as of the wise. All other Arts, whether mechanicall, or liberall, haue their misteries by themselues: diuers Arts haue diuers misteries, for diuers men, and all kept secret: this Science of Sciences, hath but one mistery for all men in the world, which is preached and published to all the world: the same of bond, the same of free, the same of old, the same of young, the same of the learned, the same of the ignoran, the same of men, the same of women, the same of Iewes, the same of Greekes; one mistery for high and low, rich and poore, all people one with another; and this is it, to know God the Father,

a *Tit.*1.4.
b *Epi.Iud.*3.

ther,&c. well then might Saint *Paul* call it [a] common saluation, and Saint *Iude* [b] common faith, and S. *Peter* write, τοῖς ἰσότιμον λαχοῦσι πίστιν, *To them which haue obtayned like precious faith:* for as in this bodily life nature by one and the selfe same way worketh in all alike; and that same which is the cause of life in one that liueth, is the cause of life in all that liue: wherefore it is held a maxime in Philosophy that *Nature is one in all things*: so in our spirituall and eternall life, there is but one mistery, and in it, one cause of vitality in all that are saued, that [c] *God may be all in all, I, one in all, which worketh in all: and we all* [e] *one in God.*

c 1 *Cor.*15.28.
d 1 *Cor.*12.6.
e *Gal.*3.28.

I haue foure arguments, by which I may shew that it is a matter of no great hardnesse, or which requireth long time to learne the science of a Christian.

My first I take from that principle of Nature, in which there is in all men, a desire, and appetite ingenite and inly rooted of the soueraigne good: *Omnia appetunt bonum*: for when to this desire ingrafted, the good desired shall be manifestly obiected out of the vnderstanding, conuicted by euidence of the light of Gods word: how quickly will the desire assent and rest satisfied? For now she is filled, and at the end of her appetite, and cannot possibly desire farther. If then the straying and erroneous desire of Heathen people, in ignorance after the true God; being misled in the blindnesse of their vnderstanding, did like men, which being almost drowned in vnperfectnesse and amazement of their sense, will catch at stickes and stones, and weeds in the bottome of the water, and hold them fast to death, thinking by these to get out: so they hoping to seeke euasion from eternall death, in that deedinesse, and confusion of apprehension, did

catch

catch at gods of ſticks and ſtones, and beaſts, and creeping things, in ſtead of the true and liuing God. How much more ſhall we be perſwaded and euicted by euidence of faith, and enlightned in our vnderſtandings from God himſelfe, hold by him: So hold all that beleeue. The Apoſtle hauing caught hold heere, will not looſe his hold for any creature in Heauen or [f] earth, or life, or death; ſaying; *What ſhall ſeparate vs from the loue of Chriſt?* and hauing ſummed vp all other good or euill, that may be imagined, concluded in the laſt verſe, that none of theſe *ſhall be able to ſeparate vs from the loue of God in which is, Ieſus Chriſt.* By this good, ſee how faſt holy *Iob* holdeth, *Though he ſlay me, yet will I ſtay in him.* Thus doth the Spouſe gripe her husband: [h] *I tooke hold of him, and left him not.* How faſt did all the legions of Martyrs clutch and gripe this true God and Ieſus Chriſt, in baniſhment, in bands, priſons, racks, in torments, in drownings, burnings, in all cruell deaths? while their ſkins were ſtript ouer their heads, while their fleſh was pulled off with fiery pinſers, while their bodies were a grinding betweene the teeth of cruell beaſts? and this hold, haue all that beleeue in God in the houre of death. So then heere the ſoule of men cries, εὕρηκα, *I haue found, I haue found, I haue found.* This is that treaſure which was hid from the world, which when a man hath found, [i] *For ioy thereof he holdeth it, and ſelleth all that he hath, and buyeth that field.* For who taught the poore man to ſet ſo much by that treaſure? did not the ſelfe beauty and riches and worth thereof? Who needs tell any man that Gold is Gold, or a Pearle a Pearle? ſuch a treaſure is the true God, which being once found by knowledge, will cauſe vs, [k] *to account all things as doung that we may gaine him.*

I may ſhew this ſecondly by the euidence of the diuinity,

f Rom. 8. 35.
g Iob. 13. 15.
h Can. 3. 4.
i Mat. 13. 44.
k Phil. 3. 8.

uinity, which rising as a Sunne to our vnderstanding, in that instant that he is risen doth make day. For which cause God is called [f] *the Father of light*, and is said, *to* [g] *dwell in light*. Againe, to be [h] *light it selfe*, which rising to the world by his sonne Iesus Christ, [i] *lightneth euery man which commeth into the world*; so this knowledge, what is it but *Lumen vultus Dei*, the [k] light of Gods face? Our apprehension of this truth is to *see light* [l] *in Gods light*, which is as much as Saint *Peter* in other words; *The* [m] *day-star rising in our heart*. Therefore as soone as I beleeue in Iesus Christ it is day; and all that beleeue are called light of it selfe, *and* [n] *children of the light*. How hatefull then to vs ought be the doctrines of them which seeke to obscure to vs this blessed day? which say we drinke not, because we drinke of the fountaine: which denie that we see, because we see by the Sunne: which deny that we be in life, because we hold by the head.

A third argument I draw from the manner of teaching of the holy Ghost, which is our Teacher (as shall be shewed in the last place) of this knowledge of the Father and the Sonne, and maketh euery Scholar perfect in this mistery in the twinckling of an eye. Euerie man that hath learned this mistery, is [o] *docibilis Deo*, taught of God himselfe: and there is infinite difference bewixt Gods teaching, and mans teaching, which driueth away our sinnes, as the winde the [p] mist: which ouercommeth our ignorance, as the light [q] the darknesse: which consumeth our [r] euils, as fire the wax, and the Sunne melts the Snow; which couereth our nakednesse, as the [s] Heauens couer the earth; which createth our newnesse as he [t] created heauen and earth of nothing. See; the [v] Apostles being taught by the spirit, which were idiots and simple men, as was knowne to all men; are not onely at the instant

f *Iam* 1.17.
g 1 *Tim.*6.1.6.
h 1 *Iohn* 1.5.
i *Iohn* 1.9.
k *Psal.*4 6.
l *Psal.*36.9.
m 2 *Pet.*1.19.
n *Eph.*5.6.
o *Iohn* 6.45. *Isay.*5.4.13. *Ier.*31.33.
p *Isay* 44.22.
q 2 *Cor.*4.6.
r *Psal.*68.2.& 147.18.
s *Psal.* 103.11.
t *Psal.*51.10.
v *Act.*2.4.

instance repleat, with all heauenly knowledge themselues, but are made the onely [x] Doctors and Teachers of all the world beside. And cannot that Son which made those silly fishermen the [y] *lights* of the world, by one whole infusion of faith, lighten my closet and chamber, I meane the secret corners of my heart? Heare we what [z] Saint *Paul* saith. *God, that commanded the light to shine out of darknesse, is he which hath shined in our hearts, to giue the light of the knowledge of the glory of God, in the face of Iesus Christ.*

x *Mat.28.19.*

y *Mat.5.14.*

z *2.Cor.4.6.*

But you will obiect, the Apostles had the gift of that knowledge by miracle, and those gifes were extraordinary, and now they cease: euery man that will haue knowledge now, must eyther learne of others, or seeke it in his booke.

I deny not, but that those gifts which are *gratis data*, giuen freely, and not *gratum facientia*, as is the distinction of the Schoole-men, not iustifying, or making a man acceptable to God, (of which sort were the gifts of tongues, and vnderstanding all Scriptures:) I say I doe not deny, but they are ceased, and were giuen onely to the Apostles and Ministers, and some others, by imposition of the Apostles hands, in the primitiue Church: for these are not giuen them which receiue them for their owne saluation, but for the saluation of others: and we haue the vse and collation, and benefit of the same gifts, being by their preaching brought to the knowledge of God: but this I say; the gift of faith which is giuen vs, by which we are inwardly regenerate and know God, though it be ordinary, and shall be euer in Gods Church to the end of the world; yet is it of higher power, and greater miracle: for regeneration of euery Soule that is grafted in Christ, speaketh as much to the prayse of Gods power and glory, as the creation of heauen and earth made of nothing,

thing, and this is wrought in vs, by which wee are made the sonnes of God in the same instant, as was that knowledge extraordinary, and by God immediately, and by Gods free gift, and in all that are saued alike, absolutely necessary for all that are saued.

Lastly, we can shew this by examples of them which beleeued: [a] *Zaccheus* a Publicane, an Heathen man, the first houre he beleeued heareth Christ say vnto him, This day is *Zaccheus* a childe of *Abraham*. The Thiefe [b] is admitted to Paradise for one confession, *Lord remember me when thou commest into thy kingdome.* Christ our Lord replyeth. [c] *Verily, verily, I say vnto thee, this day thou shalt be with me in Paradise.* The soule and bodie sicke [d] Woman, in one houre goes away sound, *thy faith hath made thee whole.* The Eunuch [e] in that houre that he beleeueth *Iesus to be the sonne of God*, is baptised. Three thousand are conuerted to Christ at one Sermon, and that [f] *same day were added to the Church.* This ground of Scripture was there all to be beleeued. No more did Saint *Paul* require of the Iayloure but this: [g] *Beleeue in the Lord Iesus Christ, and thou shalt be saued and thine household.* This was eternall life, this is eternall life, this euer shall be eternall life, *to beleeue*, &c. Thus we haue the way of life made compendious and playne, and that *vnum* [h] *necessarium*, that one thing, which is necessary, cleere, and euident at the first opening of the Scriptures: for as God hath so ordered for our bodily life, that those things which make not for necessity, but for lifes beauty onely, and ornament, are abstruse and hard to finde, and shut vp in the bowels of the earth, or hidden in clefts of the Rockes, or in the bottome of the Sea, as Pearles and Gold, and pretious stones: because they are neyther necessary nor fit for all men: but those things that are of lifes substance, and are necessary for our

a *Luc.19.*

b *Luc.23.*

c *Luc.23.44.*

d *Mal.9.23.*

e *Act.8.38.*

f *Act.2.41.*

g *Act.16.31.*

h *Luc 8.*

being

being and ſuſtenance, are ready and offer themſelues to euery mans hand; as ayre, and water, and corne, and fruits of the earth: ſo, many things, with which the Spouſe of Chriſt may be adorned and beautified, lie buried, as it were, in deepe and profound ſenſe of Scripture, (which yet many by continuall meditation and ſtudy doe dig forth, like pearles and precious ſtones:) but that without which our ſoules life cannot haue her being or ſubſiſting, thoſe things which are the very bread and drinke of our ſoules: *viz. to know the true God, and Ieſus Chriſt, whom the father hath ſent*: that I ſay, is ſo plaine, perſpicuous, and eaſie, to finde in holy Scriptures, that we cannot miſſe of eternall life, vnleſſe we will deny our ſelues to it.

What then was thy purpoſe O Sauiour Chriſt to ſet downe this one rule and ground for all? to end all controuerſies; to ſtay all diſputation; to take away all doubts; to cut off all ſchiſmes and factions; to build vs ſure vpon the rock; to ſet the marke of all trueth high in the tower of the Scriptures; to make plaine the way to Heauen? When a way is vnknowne to a farre country, where is much treaſure, many will ſeeke it: ſome by climbing Mountaynes, ſome will venter the Deſart, ſome will ſeeke paſſage by Sea, ſome by Land, and ſome by Eaſt, and ſome be Weſt: but when diſcouery is made of a paſſage, and the way is knowne, being made playne and eaſie: no man will ſeeke dangerous circuits and windings, but paſſe by the knowne way. For this way to eternall life was vnknowne to the world: ſome climbed vp by the ſteepe of their owne workes; ſome wandred in the deſarts of mens doctrines; ſome had blinde Phyloſophers for their guides; ſome ſeducing Southſayers; ſome were led by the light of the creatures; ſome ſounded the deepe of mans reaſon: Ieſus Chriſt hath made this way

straight and knowne, and discouering the neereſt cut or paſſage, ſayth: this is it; *hæc eſt, to beleeue the Father of Chriſt the onely very God, and him whom he hath ſent Ieſus Chriſt.*

Now that we may not doubt, let vs ſtand and inquire of the paſſengers: let vs aske our Father *Abraham*: this was his way, as our Lord Ieſus ſaid: [a] *Abraham deſired to ſee my day, and ſaw it*: Let vs aske the Prophets: [b] *To him all the Prophets beare witneſſe.* Let vs enquire of the law: [c] *The Law was our Schoolemaſter to Chriſt.* Aske the Apoſtles & all the bleſſed Martyrs, this was the onely poynt they ſealed with their bloud, that Chriſt was God; Aske our Lord Ieſus, I heare him ſay; [d] *I am the Way, the Truth, and the Life*: Whom ſhall we beleeue of the Way, but the way it ſelfe; whom of the Truth but the truth? Whom of Life, but the life? What then haue you done, O deepe deceiuers and ſeducers, which haue ſought by all the Art and cunning of the Diuell to bring men out of this way, to ſtop the road-way, the high way to the kingdome of Heauen, and to round and circle vs about by merits, by freewill, by traditions, by reliques, by Purgatory, by faith implicite, by queſtions of prayers for the dead? Which for beleefe in GOD bring men to *Romanam Catholicam*; for faith in Ieſus Chriſt, to *Papa non poteſt errare*, the Pope cannot goe out of the way? When *Ennius* ſought his friend at his houſe, and asked his ſeruant where his Maſter was, the Maſter ſaid to his ſeruant; *Tell him I am not at home*: which ſpeech *Ennius* ouer-heard, but tooke the anſwere from the ſeruant. Next day the ſame man comes to *Ennius* his houſe, and asked his ſeruant where his Maſter was. *Ennius* ſpake aloud, tell him I am not home: What (ſaith he) will you deny your ſelfe with your owne tongue? Why not ſaid *Ennius*: I beleeued when

a Iohn. 8. 56.
b Act. 10. 43.
c Gal. 3. 24.
d Iohn. 14. 6.

when but your man tolde me you were not at home, and will not you beleeue mee which say so my selfe? The Ministers and seruants of Christ should shew Christ to all that seeke him; but if there be any such as that seruant, which denied his Masters presence, when hee knew where hee was; yet Christ is not like *Ennius*, hee cannot denie [a] himselfe: Behold, to those wicked trayterous Iewes, when they sought him, [b] *Whom seeke you? Iesus of Nazareth: I am he*: and will he denie himselfe to his friends? This then is all wee require of you: Beleeue Christ of Christ. [c] When *Zacheus* was too little, and could not see Iesus, he climed vp a tree: but that wee may see him, Christ hath climed the tree of the Crosse himselfe, and there was [d] lifted vp to draw vs to him. If this be not enough, hee hath mounted vp aboue the highest heauens, to the right hand of the most high and mighty God, *Far* [e] *aboue Angels, and thrones, and powers, and principalities, and euery name that is named.* Why then, permute this one knowledge and faith in him; for all knowledge, all doubts, all disputes, all wisedome of men: for heare what he saith: *this is eternall life, to beleeue, &c.*

a 2 *Ioh.* 2. 13.

b *Ioh.* 18. 8.

c *Luc.* 19. 4.

d *Ioh.* 12. 32.

e *Eph.* 1. 21.

Thus wee are made to vnderstand, not onely that the Scriptures are sufficient to saluation, but that the Scriptures abound, and more then abound, to instruct our vnderstanding. We reduce all the precepts of the law, and whatsoeuer is else written in the Prophets, to loue; and all our knowledge is comprehended, and endeth in the knowledge of Christ. This is the knowledge of the treasure: so the Apostle saith of the knowledge of Christ: [f] *In whom are hid all the treasures of wisedome and knowledge.* This is knowledge to the full. *For in him dwelleth* [g] *all the fulnesse of the Godhead bodily.* But he is full, wee are empty: no, hee is our fulnesse: [h] *Of his fulnesse we haue all receiued, grace for grace*: For

f *Col.* 2. 3.

g *Col.* 2. 9.

h *Ioh.* 1. 14.

as loue is the [i] fulneſſe of the law, ſo faith in Chriſt, is the fulneſſe of the heart, [k] *That Chriſt may dwell in our hearts by faith: that you being rooted and grounded in loue, may be able to comprehend with all the Saints, what is the breadth, length, depth, and height, and to know the loue of Chriſt, which paſſeth knowledge: that you may be filled with all fulneſſe of God.* See what perfect Schollers the faith of Chriſt makes vs: *the head is the bodies fulneſſe: Chriſt is our head, by whom wee holde by faith, and we are his body*: and as S. *Paul* ſaith, [l] *That God the Father of glory* (reade from the ſeauenteenth verſe to the laſt) *hath appointed Chriſt ouer all things, to be head of the Church, which is his body, euen the fulneſſe of him that filleth all in all.* See how Chriſt is our fulneſſe, and how he counteth vs his fulneſſe; for the head cannot haue his fulneſſe without the body. Grow we vp in this head, & receiue we from him the fulneſſe of the body, till we meet altogether in the vnity of faith, and knowledge of him. For this faith, as I haue ſhewed, was ſufficient for the thiefe to be aſſured to be in Paradiſe: and to omit the reſt, for all the Martyrs in the primitiue Church, to be euerlaſtingly with all honour recorded. For there was neuer any piece of ſtory, nor point or pricke of letter recorded, that euer yet was ſeene or to be found, that any of thoſe Martyrs in the primitiue Church ſhed their blood for any of thoſe points, or articles which are controuerted betweene vs and the Church of *Rome*, either for Purgatory, or Prayers for the dead, or any other Sacraments, or for infallibility of errour in the Pope, or traditions, or merits, or free will, or tranſubſtantiation, or whatſoeuer is diſputed betweene vs; but onely for this eternall life, the confeſſion of the Diuinitie and humanity of Ieſus Chriſt. And to this Pope *Leo* bringeth teſtimonie in his ſixe and twentith Epiſtle to *Theodoſius Auguſtus*, which liued

i *Rom.* 13. 10.
k *Eph.* 1. 17.
l *Eph.* 1. 23.

liued neere about the fiue* hundreth yeere after Christ: his words are these: *Pro oculis habete, et tota acie mentis aspicite, beati Petri gloriam, et communes, cum ipso omnium Apostolorum coronas, cunctorumq; martyrum palmas, quibus alia non fuit causa patiendi nisi confessio veræ diuinitatis et humanitatis in Christo.* Haue before your eyes, and consider with all the sight of your minde, the glory of blessed *Peter*, and the crownes of all the Apostles, and the palmes of all the Martyrs, which had no other cause of suffering, but the confession of the true Diuinitie and humanity in Christ.

*To the yeere 464 Funccius in Chronol.

Happy were you O blessed Martyrs, to whom it sufficed, both for temporall death, and life, and glory eternall, to confesse Iesus Christ to be the Sonne of the true and liuing GOD: you had no torment, but of your body, you kept your faith vndaunted and vnshaken, and so yeelded your blessed spirits to GOD. It is not allowed for sufficient for vs to beleeue in God: to confesse Iesus Christ, and to cleaue to him, is to vs imputed for heresie: wee are counted separated from the body, because we hold by the head, and traps and snares are laid for vs in the word and Sacraments, in our faith, in iustification. Wee are tortured with wrests and wrenches of disputations, we are martyred in our mindes and consciences, and may iustly complaine, that of the Apostle, [m] *For this are wee reuiled and persecuted, because wee trust in the liuing God.* For this; being Christians, wee are persecuted by Christians. If all the tyrants in the world did seeke our bloud, we would kisse death: being of the Church, our owne fellowes kill vs, and hauing suffered the same things, for the same cause, in which the first holy Martyrs suffered, we are accounted Dogs and Heretiques, and Diuels. Thou O Christ, and the Gospell, are the matter of our reproach and scorne: for in thee

[m] 1 *Tim.* 4. 10.

onely

onely we beleeue, to thee onely wee cleaue and truſt, thee onely wee confeſſe. Which when all the Saints haue done before; how much more doth this now concerne vs in this darkneſſe of the ending world, in this diſtraction of faith, in this cruell warre and hoſtility of ſides and parts? Come hither beloued in Chriſt, heere, heere, ſtand for this truth. It is a ſmall thing to die for Chriſt; it is more hard, and as much glorious to liue and confeſſe him. Follow Chriſt, if not in ſuffering death, yet in the contempt and ſcorne of life: if not in the bodies dying, yet in the hearts ſuffering: for theſe home enemies doe not onely ſeeke to take away your life, as thoſe Pagan perſecuters and tyrants, but that which is farre more deere and pretious, your Faith.

But I will yet labour to ſet you ſurer vpon this foundation. When *Peter* [n] confeſſed this ſame confeſſion, *Thou art Chriſt the Sonne of the liuing God*; hee heard, not onely to his owne comfort and priuiledge, but for all others whoſoeuer ſhall confeſſe the ſame confeſſion, foure things. Firſt, *Beatus tu*, *Bleſſed art thou* Simon Bar-Iona: 2. *Fleſh and blood hath not reuealed this to thee; thou art taught it of my Father*; God is thy teacher. 3. He was called *Cephas*, that is, a Rock, thou art a rocke, (for thy conſtantneſſe in this confeſſion.) 4 *Vpon this rocke* (that is, the rocke of my Diuinitie, which thou haſt confeſſed) *I will build my Church*. Was it then bleſſednеſſe to confeſſe Chriſt to be God? was *Peter* called bleſſed for this, and doth the bleſſing now ceaſe? Is not our bleſſednеſſe the ſame? Yes, whoſoeuer thou art that beleeueſt and confeſſeſt that Ieſus is the Sonne of God, *beatus tu*; *Bleſſed art thou*: Could *Peter* neuer haue attayned to this knowledge, without the reuealing and teaching of God in heauen; and we which vndoubtedly know & beleeue

[n] *Math. 16. 6.*

the

the same, haue we not can we haue any other teacher? Was Simon called a rocke, for not being shaken in the faith of the Godhead of the man Christ; and are wee counted stubble and chaffe for our sole and constant building vpon the same? Is the rock it selfe: *thou, thou art Christ the Sonne of the liuing God*; the very foundation vpon which the Church is built; and are wee which plant all our hope and faith vpon the Diuinitie of Iesus Christ, cutting from the Church of Christ? I beseech you then consider with me the malice and subtilty of the diuell. For when he saw the ground-worke, and foundation laid, on which all which shall be saued must be built for euer; and that very same foundation planted to triumph ouer his hell and hell gates; forth-with attempted the ouerthrow of this foundation, *that none should confesse Iesus to be the Sonne of God*. And first by all the Kings of the earth, by cruell tyrants, by open and professed enemies, persecuted this faith, binding, banishing, imprisoning, beating, burning, drowning, killing, torturing, destroying all those which confessed, that Iesus was Christ: as I haue shewed before: but when hee saw that this was not the way to batter the faith of Christ, and that the Church the more it was shaken with persecution, was built the firmer vpon this rocke: *and that the blood of the Martyrs was the seede of the Church*; for the more they were killed, the more they encreased: he sought another way; for that which he could not effect, by violence and hostility, hee wrought by sleight and subtilty, that which he could not compasse by open enemies, which yelled and roared against the Church: [x] *Downe with it, downe with it, euen to the ground*: that he plotted by *Tanaeus* and *Sanballats*, which came to vs disguised vnder the profession of Christians, [b] saying, *Wee will build with you*. And so by sleight and shift of argu-

[x] Psal. 138.

[b] Ezr 4.2.

argument and wit of man, it is held for the ground of all truth: What, that *Peter* was a rocke? that we deny not; but that he was the rocke, this rocke, vpon which Christ his Church is built. And so wee haue, for *tu es Christus, tu es Petrus.* But the Pope of Rome is *Peters* succeſſour: *Ergo,* Chriſts Church is built vpon the Pope. But the Church ſhall preuaile: *Ergo,* the Pope cannot erre. But the Popes ſeat is Rome, therefore *Romana* is *Catholica.* But none ſhall be ſaued, but they which are of the Church, therefore, *this is eternall life, to be of the Church of Rome.* Doe you not ſee how wee are diſputed out of our ſaluation; how wee haue loſt our faith, as it were at a tricke of faſt and looſe? How cunningly the Diuell hath iugled away our foundation? Doe you not ſee this bleſſed Scripture, our Fortreſſe, our Rocke, our Caſtle, our high Tower: which was lifted vp, and planted againſt hell, and hell gates, turned to fortifie for hell, and hell gates? Doe you not ſee how lightly we are parted from this one article, the ground and ſumme of all truth, which the bleſſed and glorious Apoſtles held deerer then their lifes blood? And as if we had receiued no good at all by the knowledge of God and Chriſt; we make onely earneſt of faith, and ſtand with vtmoſt contention and eagerneſſe, whether Images be to be worſhipped, whether the dead be to be prayed for, whether the Pope can diſpenſe with Oathes? &c. Doe you not ſee how we are robbed of our euidence, and turned out of our right Patrimonie of the Scriptures, and ſo vtterly diſpoſſeſt, that our way is turned into a maze, or wood; and our truth into a lye, and our life into death? If then you haue not learned ſufficiently the ſureneſſe of this ground, the deereneſſe of this knowledge, from the light of the Scriptures, the words of Chriſt, from the faith of the Prophets, Apoſtles, Martyrs, Saints; yet

wee may sufficiently be perswaded from the cruelty, malice, and opposition, and raging of the Diuell: which from the beginning hath neuer ceased from seeking the vndermining, batterie, and ouerthrow of this truth.

I will now draw to my conclusion, and come to ourselues: which hauing quitted this article from the slaunders of our enemies, haue not yet turned it for our owne best vse. This is the faith which we haue receiued; this is our ground, this we professe, in this we were baptized: and yet hungry after knowledge, as if wee had not beene sufficiently taught, wee long for newes out of Scriptures; we must haue the word more curiously carued: some will haue this Preacher, some that: and this is fuller, and this is sweeter, and this is deeper, and wee will haue I know not what. Let mee be bold to say; you heare Sermons, as you heare Musicke, for some delightfull straine, or quirke of mens wit: you itch in your eares, and must haue them tickled daily with new pleasure: your fashion is, to iudge of the learning, and sufficiencie of the Preacher, which should be here humbled, and learne to examine, and iudge, and condemne your selues.

What then? either doe those things which you haue beleeued, or else confesse against your selues, that you haue not beleeued at all. For Christ is the end of our faith, which is the beginning of a godly life. We that haue heard Christ preached, are beyond hearing, and are come to doing. This then remayneth: Loue one another; frequent diuine Prayers; visite the sicke; relieue the poore; receiue the Sacraments; auoid contentions; lay aside idle questions; haue peace and concord one with another; giue glory to God. It is not hard to know what to doe, but to doe what we know. Wee may learne that in one Sermon, which all our

life is not enough to put in practise. They which gathered c Manna aboue their measure, which was an Homer full, it stanke and turned to wormes. This doth our lusting and greedinesse of knowledge, vvhen our measure is full, and vvee are not content, breede Schismes, and factions, and make vs stinck one in anothers nosthrils. VVhy doest thou seeke far Why search for hidden thinges? this one Homer full, I beleeue in God, and him whom he hath sent, Iesus Christ; is able to sustaine thy soule to eternall life. In this thou hast the substance & sweetnesse of all, whatsoeuer lyeth eyther hidden, or scattred in the volume of the Scriptures. The whole Scrptures are Manna, but that which feedeth my soule to life eternall is this faith in Christ: As then he that had filled his Homer full, had beene ridiculously absurd to thinke he should want, because he saw so much lye scattered in the mountaynes, and in the plaine fields: so should we be dangerously deceiued, if we should not thinke that the knowledge of God the Father, and his Sonne, were sufficient for vs to eternall life: because there are so many things contayned in the holy writ, which our vnderstandings haue not gathered. This was Saint *Peters* Homer full: a *Thou art Christ the sonne of the liuing God*: This was Saint *Paul* his Homer full: *I esteemed* b *to know nothing but Christ, and him crucified.* This measure they delt to all that beleeued, c *Wee preach Christ.*

Then let vs not onely take our sufficient sustenance from this liuing bread, which descended downe from Heauen; and which cryeth in all our eares, d *This is the will of the father, that he that beleeueth in mee should haue euerlasting life:* but let vs take, out of this word euen our compleat armour, and learne to fight with this sword against all our enemies, all our coils, and

c *Exod.* 16.16.

a *Mat.* 16.16.

b 1 *Cor.* 2.2.

c 2 *Cor.* 1.23.

d *Iohn* 6.51.

the

the gates of hell and the Diuell.

If your aduersaries deny you to be of the true Church, and will seeke to examine your hold: say you hold in [e] Capite, in Fee by fayth in Iesus Christ, you hold by [f] the head: and whosoeuer holds by the head, is a true member of Christ his body.

If they obiect, but the Church is built vpon an hill: confesse it, and shew them the hill, the diuinitie of Iesus Christ: that hill of *Peters*, *Tu es Christus*. This hill heere, *hæc est vita æterna*. Why hop you so high O ye hils? This is Gods hill, this hill is Iesus Christ himselfe, which is God, and God is not onely [g] a Rocke, and an high [h] Hill to those that serue him, but they that trust in him shall be rockes themselues, and high and stedfast as mountaynes, as Saint *Peter* was.

If they will offer to make your faith void by vrging their succession of Popes and Priests, as if your Ministers had beene at a fault in their succession and ordination: or if home aduersaries, as Familists or Brownists, or Barrowists, vrge and proue your Ministers, as not lawfully called; answere these. hence: The Scripture is not carefull to answere in this poynt: it is the succession of true doctrine which concerneth vs, not of men; for God will not haue our life in him depend vpon a quirke, or misse in mens callings, but on faith in Christ. Of this, *I am seased, and am interessed in life eternall*: I will no more dispute of the meanes to it, then I will of my faith: did they which preached Christ to mee, preach of pride or enuy, or contention or gaine: this is my sure gaine, Christ is preached: of this I am assured: *No man* [k] *can say Iesus is Christ, but by the holy Ghost*. As true as I beleeue this Article so truly I know God the [l] *Father in heauen was my teacher*. This I know, *Whosoeuer confesseth that Iesus is the* [m] *sonne of God, in him God dwelleth*: *of this I am assured,*

e *Col.* 2. 19.
f *Eph.* 1. vlt.
g 2 *Sam.* 22. 1.
h *Psal.* 125. 2. *Mat.* 16. 18. *Psal.* 125. 2.
i *Phil.* 1. 15.
k 1 *Cor.* 12. 3.
l *Mat.* 16. 17.
m 1 *Iohn* 4. 15.

n 1 Iohn 5.1.

1 Iohn 5.11.12

n *Whosoeuer beleeueth that Iesus Christ is borne of God.* This record all the diuels in hell shall neuer ouerthrow: o *God hath giuen vs eternall life, and this life is in his sonne, and he that hath the sonne, hath life.* This is a serious poynt, to haue life eternall, to haue God my teacher, to haue God dwell in mee, to be borne of God: vpon this will I build: I will not tamper about successions.

Farther, if as now it is vsuall with too many, any seeke to seduce you, or trouble your faith, with questions of Canons, or Church-order, or Discipline, or such like: say that you had rather build straw and stubble vpon the foundation, then set the foundation vpon straw and stubble. In these words is the foundation, the ground it selfe of all true Religion; we will not tamper about reparations or couerings, this is the body it selfe. I fight not for the shadow: Heere is the compleat armour of a Christian; I will not passe how it be guilded or enamelled.

Finally, in trouble, in sorrow, in sickneſſe, in persecution, in prison, in danger by Sea, in danger by Land, in feare, against height, against depth, and whatsoeuer may seeme to shake our faith, or wound our conscience, or discomfort our spirit; hold we vp this confession that our Saviour Iesus Christ is God and man. Let vs say to Death it selfe, this is *life eternall*: to Satan, this is the onely true and liuing God: to Sinne, this is Iesus Christ the onely begotten sonne of God: oppose wee to hell and hell gates, this faith in Iesus Christ, which hath opened to vs Heauen and Heauen gates: To whom, with God the Father, and God the holy Ghost, three persons and one God, be ascribed all Honour, Power, and Glory, now and for euer. *Amen.*

BRITISH MUSEUM DE 91

FINIS.